

ANSWERING ISKCON

[≡ MENU](#)

Application of the verse 16.14 on Advaitins is untenable.

january 1, 2022 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

Previously I thought Iskcon has upped it's standard, unfortunately that is wrong, it appears that they have lowered their standard, now it appears that the blogger has read my blog previously yet it seems that he has not even understood the point raised by me. He says the following

” . If advaitavāda never said that the world is ‘asat’ or false, then why did entire set of ācāryas countered advaita vedānta over many centuries, starting from Śrīpād Rāmānujācārya, Śrīpād Madhvācārya” .

This means he has not understood the point stated, in either case even if

असत्यम्(Asatyam) stated in the Bhagavat Gita 16.8 is taken to even mean unreal, then

also it cannot be applied to Advaitins, the reason for this is explained in the link below

Why the verse 16.8 cannot be used against Advaita Vedanta Part 3



In answering this we have already removed the objection of why the word Asatyam can take a different meaning other than unreal, we have also shown that Asatyam meant by Adi Shankaracharya in his Bhashya does not mean unreal since it refers to Charvakas, and the verse cannot be applied to Jains or Buddhists or ... Continue reading



Answering ISKCON

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But however our Iskconite as usual has no answer to this. Now an interesting point is brought up, we have the Bhagavat Gita 16.14 as shown below

मूल श्लोकः

Bhagavat Gita 15.8 Living entity is termed as Ishwara



असौ मया हतः शत्रुर्हनिष्ये चापरानपि।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥16.14॥

English Translation By Swami Sivananda 16.14:

“That enemy has been slain by me; and others also I shall slay. I am the lord. I enjoy. I am perfect, powerful and happy.”

Now here we have ईश्वरोऽहम् (ishwaroham)

Meaning, I am Ishwara. The blogger apparently quotes the Upadesasahasri, to show that Adi Shankara accepted this, hence this Advaitic teaching is demonic or asuric and so on as per him. But before looking at Upadesasahasri, let us check Sri Ramanuja's commentary on the same verse and see what he has to say. Sri Ramanuja comments as follows,

“ईश्वरः अहं स्वाधीनः अहम् अन्येषां च अहम् एव नियन्ता”

English Translation of Ramanuja's Sanskrit Commentary By Swami Adidevananda:

I am 'the lord,' viz., I am independent, and I am also the ruler of others.

So here Shri Ramanuja interprets I am Ishwara as I am independent and I rule over others, no where does Sri Ramanujacharya interpret this “Aham Ishwara” as I am God. Ok

let us look at the commentary of Vedanta Deshika on the same verse who comes in the tradition of Sri Ramanujacharya. Following is what he says

“सर्वेश्वरवदीशितव्यत्वाभावोऽप्यत्रेश्वरशब्देन विवक्षित इत्याह – स्वाधीनोऽहमिति”

Translation: Like the Lord of all (God), although he does not possess control over everything, the word Lord (Ishwara) is used here, we respond by stating that Ishwara here indicates that he is independent.

So even Vedanta Deshika clearly shows that अहं ईश्वरः(Aham Ishwara) is only used to indicate that I am relatively independent, not as I am God. Now Iskconites recognise the Ramanuja Sampradaya as authoritative, so this interpretation of the Sampradaya is directly opposed to their own interpretation, so which interpretation is true, if they state that only their interpretation is true then they have to accept that the interpretation taken by the Sri Ramanuja school is not true. Suppose Iskconites state that both the interpretation of the Sri Ramanuja Sampradaya and their Sampradaya is true, that the verse can be used to bash both Advaitins and Charvakas, then they should be called hypocrites, why ? since the same type of interpretation is taken by Advaitins. But Iskcon will tell, “you Advaitins are deliberately misinterpreting this verse with evil intentions”, so Sri Ramanujacharya also tried to do the same ? Of course we get absolutely pathetic and rubbish responses like “see Advaitins are hiding behind Sri Ramanujacharya to save themselves”. Where is the question of hiding behind Sri Ramanujacharya, I am simply asking if you accept this interpretation of Sri Ramanuja then why can you not accept the same interpretation made by Advaitins. To which the response is verbal abuse, reason being they have absolutely no response to it. Instead they engage a childish person to refute this blog, and that person does not even know how to write a sentence without making a spelling mistakes. This is how pathetic the response of Iskcon is to begin with. Ok let us take for granted that the अहं ईश्वरः(Aham Ishwara) means I am God only. Even then it cannot be applied to Advaita Vedanta, but 1st let us look at the Upadesa Sahasri quote 2.3.1 and 2.10.8 . I tried to find this in Upadesa Sahasri, guess what, I could find no such quote. If any one has any doubt please go through the link below for Upadesa Sahasri

<https://www.sankara.iitk.ac.in/comprehensive-texts>

Once the web page opens, then do a cntrl+F and type ईश्वर, the word is itself not present in Upadesasahasri.

So if this Iskconite is able to find it, he must let me know. Oh well, then let us come to what Adi Shankaracharya actually thinks, he says the following

“ननु एवमद्वितीयश्रुतिरुपरुध्येत न अविद्याकृतनामरूपोपाधिकतया परिहृतत्वात्। तस्य च अपरब्रह्मोपासनस्य तत्संनिधौ श्रूयमाणम् स यदि पितृलोककामो भवति इत्यादि जगदैश्वर्यलक्षणं “

Brahma Sutra 4.3.14

Translation: Certainly the Shruti parts which talk about the Non dual Brahman are opposed, not so, since the objects(of the world) projected by Avidya of name, form and body have been dismissed here. Also with regards to Lordship and things like “if he wills to go to Pitru-loka he goes there immediately” is told with reference to the worshippers of Aparabrahman (Saguna Brahman).

So Adi Shankara is emphatically clear that Aham Brahmasmi does not mean lordship over something. Since the Shruti vakyas or sentences which talk about the Non dual reality denies all name and form in the world, and if there are any sentences in the Upanishad which talk about lordship and powers that refers to worshippers of Saguna Brahman, so where is the question of lordship over something. So this whole idea of Iskcon that, people want to be Ishwara themselves is nonsense. If an Iskconite says that this is what Advaitins say, never believe him.

Finally if the Iskconites still feel that they are absolutely correct, ofcourse they are that pig-headed, then they have to accept that Prahlada is not a great Bhagavata, why since this is what Prahlada has said in the Vishnu Purana

Vishnu Purana Book 1 Chapter 19 verse 86

अहमेव अक्षयो नित्यः परमात्मात्मसंश्रयः

ब्रह्मसंज्ञो अहमेवाग्रे तथान्ते च परः पुमान् ।

Translation: I am only that imperishable, eternal, the very basis of Paramatma and Atma .

I am only in the beginning with the name Brahma , I am at the end and beyond it as well.

But Shri Krishna says the following

प्रह्लादश्चास्मि दैत्यानां Gita 10.30

English Translation By Swami Sivananda

10.30: And, I am Prahlada among the demons.

So, Prahlada has been given such a high status, so this Prahlada got asuric knowledge ? if you look at the verses before Prahlada says this in the Vishnu Purana, you will see that he was contemplating on Vishnu, so contemplation on Vishnu gives Asuric knowledge? contemplation of Vishnu leads to Tamas ? This is what Iskcon is proposing. Ok let us take this also for granted, what about Suka Maharshi, the son of Vyasa who told the entire Bhagavatam to Parikshit, he also gave Asuric knowledge ?

This is what Suka says to Parikshit at the end of Bhagavatam

Canto 12 Chapter 5 verses 11 and 12

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।

एवं समीक्ष्य चात्मानम् आत्मन्याधाय निष्कले ॥ ११ ॥



दशन्तं तक्षकं पादे लेलिहानं विषाननैः ।

न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥ १२ ॥

Translation: I am the supreme abode, I am the absolute truth, in this way see yourself by putting yourself in your undivided self. When Takshaka with is venom filled fluttering tongue comes and bites you on your leg, do not see your body or the world as different from yourself.

So now Suka gave demonic knowledge, hence Srimad Bhagavatam is demonic ?

Prabhupada in his Bhagavatam translates Atmani as follows” ātmani – in the Supreme Self; ” and Aatmanam as follows



ātmānam – yourself . How the hell did Atmani become “Supreme Self”, he translates निष्कले as follows “niṣkale – which is free from material designation” . In what universe does Kala mean designation? It can mean part or aspect not designation and from where did Prabhupada get the idea of material designation ?

This shows very clearly that the whole idea of Iskcon and Iskconites is hypocrisy and misdirection which is clearly seen in the atrocious translation of Srila Prabhupada.

PREVIOUS POST

HAPPY GREGORIAN NEW YEAR TO ALL my READERS

NEXT POST

Good News!! Iskcon finally refutes itself !!

4 THOUGHTS ON “APPLICATION OF THE VERSE 16.14 ON ADVAITINS IS UNTENABLE.”



therambhakt

january 3, 2022 at 12:14 pm

Very Good.

★ Liked by 1 person

Reply



Nishant Pandey

october 3, 2022 at 10:35 pm

Brother kindly unveil Myths regarding Madhusudan Saraswati these Isckonites and Kripalu Mahraj Followers say Madhusudan Saraswati accept Dvaita as the final truth in his life

Please write a blog based on that and bust the myths of these Abrahamic people

★ Like

Reply



Publisher

october 3, 2022 at 10:41 pm

Yes brother looks like this is a necessity now.

★ Like

Reply



Nishant Pandey

october 3, 2022 at 11:27 pm

Please Do it,
Gratitude

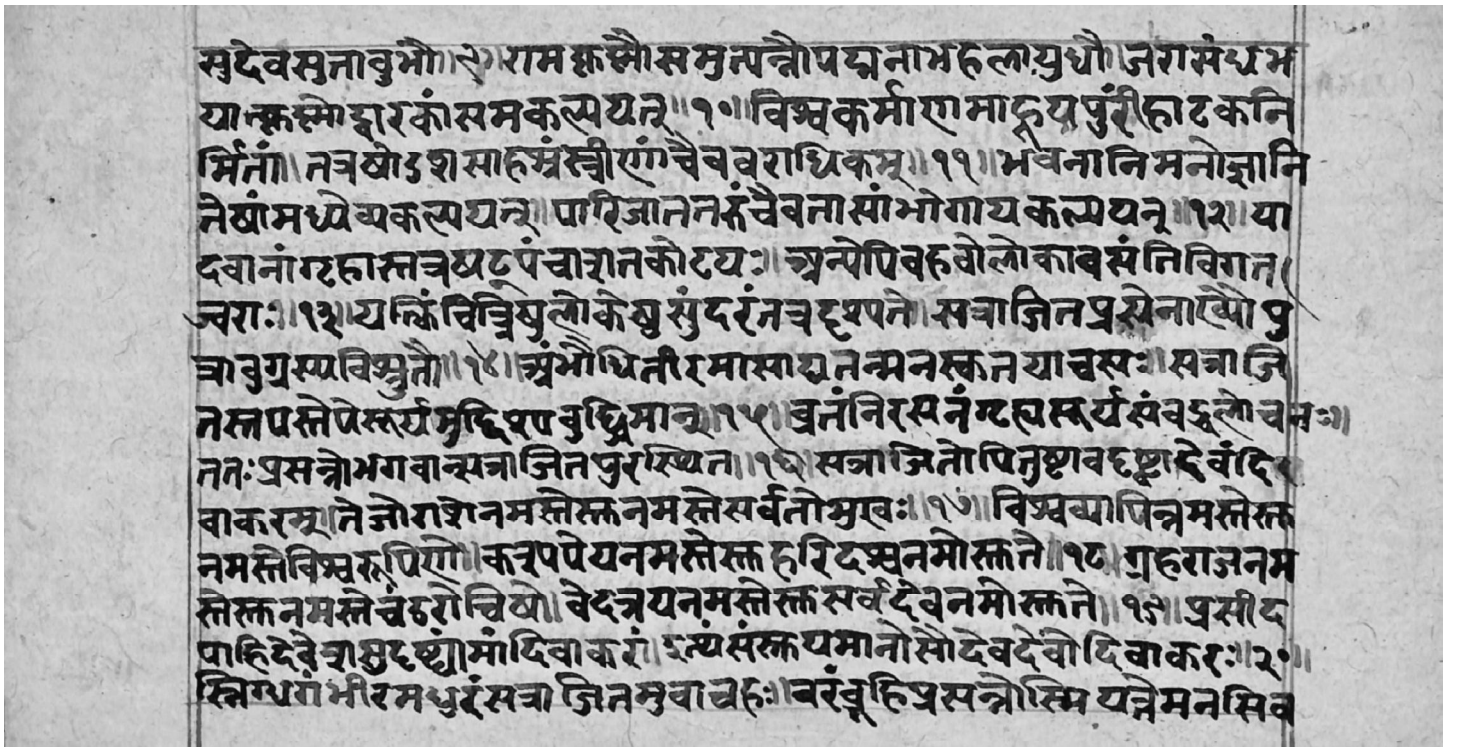
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ANSWERING ISKCON

≡ MENU



Clarification on the Skanda Purana verses and further insights

december 25, 2021 by publisher, posted in arguments against iskcon, purana categorisation related arguments

I had noticed that an Iskconite stated that the verse mentioned by me is not present in the Skanda Purana to begin with. I find that strange, since in my post the **falsity in the categorisation of Puranas** if one checks the comments section, even the link is given to the particular Samhita in the Skanda Purana. In either case, the Iskconite has done me a favour, since post exploring the Shankara Samhita of the Skanda Purana, certain interesting things came out and I would like to share that. Another point to be noted here is that, many of our Hindu texts are not available in the online format, so just

because the verse mentioned by me is not available in the Skanda Purana version available today, it does not mean it is not available in another version. In either case the onus of proof is on me, hence I will be showing the verses from the Skanda Puranam here on this post with screenshots. Before going ahead I would like to add one more thing, the Skanda Purana has 2 versions, one version is divided into Khandas and another version is divided into Samhitas. The version divided into Khandas is what you find in the link below

<https://www.wisdomlib.org/hinduism/book/the-skanda-purana>

Since this version is divided into Khandas it is obvious that the verses quoted by me will not be found in this version.

Now when we come into the Skanda Purana version divided into Samhitas, the division of the Skanda Puranam based on Samhitas is as follows

- 1.Sanatkumara Samhita
- 2.Suta Samhita
- 3.Braahmi Samhita
- 4.Vaishnavi Samhita
5. Shankara Samhita
6. Saura Samhita

It appears that no publisher has published the Samhita version of the Skanda Purana as a whole, we seem to find individual Samhitas, hence we can only check the individual Samhitas. The verse taken by me is from the Shankara Samhita of the Skanda Puranam. Unfortunately there is no English or Hindi translation available for this book online, I am unaware of any publisher who has published this in Hindi or English, what I completely rely on is the Tamil transliteration of this individual Samhita. In the sense, there are Samskrutam verses in Devanagari but transliteration is in the Tamil language unknown to me. Hence I rely completely on the Samskrutam verses .

The Shankara Samhita of the Skanda Purana can be found in the links below

Part 1

<https://archive.org/details/SriSkandaPuranam-SankaraSamhitaPart1>

Part 2

<https://archive.org/details/SriSkandaPuranam-SankaraSamhitaPart2>

Now the verses quoted by me, are from the Skanda Puranam Sankara Samhita, one just has to download the part 2 of this Samhita and go to the 10th or 11th page, there they should find the verses quoted by me.

Now I have given sufficient clarification on the verses quoted by me now I need to give certain insights. 1st of all you must remember that at any point you try to find the classification of Puranas into Satwa, Rajas and Tamas, even the academic sites seem to quote the Padma Purana verses. It is quite possible that they do not have access to this particular classification of the Skanda Purana. I have myself tried to search for any alternative classification, but none of them give this classification. Even if you go to the Hinduism stack exchange website, you will not get this information. Hence the information I will be giving here will not be found anywhere else online. You may probably require someone to translate the Samhita and tell you, since as stated before there is no English or Hindi translation of this Samhita available. This post would be a little bit long, so I think only people who are really interested would be able to go through this post.

Now let us come to the naming of the 18 Puranas as per the Shankara Samhita of the Skanda Purana

मह्यं करुणया प्रादात् गुरुस्सत्यवती सुतः ।
ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा ॥

भविष्यन्नारदीयं च मार्कण्डेयमतः परम् ।
आग्नेयं ब्रह्मकैवर्ते लैङ्गं वराहमेव च ॥

स्कान्दं च वामानं चैव मातस्यं कौर्मम च गारुडम् ।
ब्रह्माण्डं चेति पुण्योयं पुराणानामनुक्रमः ॥

Translation: The son of Satyavati out of compassion has given me these Puranas, Brahma, Padma, Vishnu, Shiva, Bhagavata, Bhavishya, Narada, Markandeya, Agni, Brahma Kaivarta, Linga, Varaha, Skanda, Vamana, Matysa, Kurma, Garuda and Brahmanda, these are the enumeration of the auspicious Puranas

Reference: Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses 27 to 29

Now you can find 2 screen shots below, one with the page number and one without it. This is simply to show that I am not manufacturing any verses from my end

8

ஸ்ரீ ஸ்காந்தே மஹா புராணே

शास्त्राणि च पुराणानि संक्षिप्यन्तु ममाज्ञया । इति देवाज्ञया देवाः विष्णवाद्या ब्राह्मणाद्विजाः ॥ २२
 व्यासादि संज्ञया जन्म संप्राप्य पृथिवी तले । वेदानपि पुराणानि धर्मशास्त्राणि कुत्सशः ॥ २३
 विवृण्वन्तीह संक्षेपात् ईशाज्ञाहि गरीयसी । मुनयोऽस्मिन् युगावस्रै कृष्णद्वैपायनो मुनिः ॥ २४
 भूत्वा नारायणो व्यासः सत्यवत्यास्तुतो महान् । संक्षिप्य चतुरो वेदान् समुनिर्वादरायणः ॥ २५
 पैलादिभ्यो विभज्येमान् पृथक् पृथगसंगरम् । दशधाचाष्टधा कृत्वा पुराणानि मुनीश्वराः ॥ २६
 मह्यं करुणया प्रादात् गुरुस्सत्यवती सुतः । ब्राह्म पादं वैष्णवं च शैवं भागवतं तथा ॥ २७
 भविष्यश्चरदीयं च मार्कण्डेयमतः परम् । आग्नेयं ब्रह्मकैवर्तं लैङ्गं वाराहमेव च ॥ २८
 स्कान्दं च वामनं चैव मात्स्यं कौर्मं च गारुडम् । ब्रह्माण्डं चेति पुण्योयं पुराणानामनुक्रमः ॥ २९
 तत्र शैवानि शैवं च भविष्यं च द्विजोत्तमाः । मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च ॥ ३०
 मात्स्यमन्यत्तथा कौर्मं वामनं च मुनीश्वराः । ब्रह्माण्डं च दशमेतानि त्रीणि लक्षाणि संख्यया ॥ ३१
 ग्रन्थानां महिमासर्वैः शिवस्यैव प्रकाश्यते । असाधारणयामूर्त्या नास्मा साधारणेन च ॥ ३२

சாஸ்திராணி ச புராணானிஸம்ஸிப்யாம் து மமாக்குந்யா ।

Skanda Purana verses describing the various Puranas

मह्यं करुणया प्रादात् गुरुस्सत्यवती सुतः । ब्राह्म पादं वैष्णवं च शैवं भागवतं तथा ॥ २७
 भविष्यश्चरदीयं च मार्कण्डेयमतः परम् । आग्नेयं ब्रह्मकैवर्तं लैङ्गं वाराहमेव च ॥ २८
 स्कान्दं च वामनं चैव मात्स्यं कौर्मं च गारुडम् । ब्रह्माण्डं चेति पुण्योयं पुराणानामनुक्रमः ॥ २९

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses

27 to 29

Now the Ten Shaiva Puranas are told over here,

तत्र शैवानि शैवं च भविष्यं च द्विजोत्तमाः ।
 मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च ॥

मात्स्यमन्यत्तथा कौर्मं वामनं च मुनीश्वराः ।
 ब्रह्माण्डं च दशमेतानि त्रीणि लक्षाणि संख्यया ॥

Translation: The Ten Shaiva Puranas consists of Shiva Purana, Bhavishya Purana, Markandeya Purana, Linga Purana, Varaha Purana and Skanda Purana, Matysa Purana, Kurma Purana, Vamana Purana and Brahmanda Purana. These 10 Puranas are 3 lakhs in terms of numbers.

Reference: Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verses 30 , 31

Please find the screen shot below

तत्र शैवानि शैवं च भविष्यच्च द्विजोत्तमाः । मार्कण्डेयं तथा लैङ्गं वाराहं स्कान्दमेव च ॥ ३०
मात्स्यमन्यत्तथा कौर्म वामनं च मुनीश्वराः । ब्रह्माण्डं च दशेमानि त्रीणि लक्षाणि संख्यया ॥ ३१

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 Verses

30 and 31

It is however unclear if the 3 lakhs means all 10 Puranas have 3 lakh verses or all Ten Puranas put together consists of 3 lakh verses.

Now the rest of the Puranas are told , again please find the screen shot below with the page number

ஸ்ரீராமபெருமாள் - அத்தியாயம் - ௨	௭
वदन्तिशिवमेतानि शिवस्तेषु प्रकाश्यते । विष्णोर्हि वैष्णवं तद्वत् तथा भागवतं तथा ॥	३३
नारदीयं पुराणं च गारुडं वैष्णवं विदुः । बाह्यं पाद्यं ब्रह्मणो द्वे अग्नेराग्नेयं मेककम् ॥	३४
सवितुर्ब्रह्म कैवर्तं एवमष्टादशस्मृतम् । चत्वारि वैष्णवानीशं विष्णोस्सायं पराणि वै ॥	३५
ब्रह्मादिभ्योऽधिकं विष्णुं प्रवदन्ति जगत्पतिम् । ब्रह्म विष्णुं महेशानां साम्यं ब्राह्मे पुराणके ॥	३६
अन्येषामधिकं देवं ब्रह्माणं जगतां पतिम् । प्रवदन्ति दिक्षाधीशं ब्रह्मविष्णुं शिवात्मकम् ॥	३७
प्रातर्मध्याह्नं सायाह्नं समेषु ब्रवीति हि । अग्निं वैश्वानरं साक्षात् आत्मानं त्रिगुणात्मकम् ॥	३८
आग्नेयं ब्रह्मकैवर्तं अपि तौ जगदीश्वरौ । शिवात्मानौ विशेषेण वदतोऽस्य तनू उभे ॥	३९
ग्रन्थं संख्या पुराणानां चतुर्लक्षं प्रमाणतः । यथा शास्त्रेषु वेदेषु विश्वाधिक उमापतिः ॥	४०
पुरुषः परमः साक्षात् पतिः पाश विमोचकः । परं ब्रह्म परं धाम परं ज्योतिरनाकुलम् ॥	४१
मङ्गलं मङ्गलानां च पावनानां च पावनम् । सर्वमङ्गलयोपेतः उतबभूव सुमङ्गलः ॥	४२

Further description of the Puranas in the Skanda Purana, Page No.9

So the verses are as follows

विष्णोर्हि वैष्णवं तद्वत् तथा भागवतं तथा ॥

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 33 second half

नारदीयं पुराणं च गारुडं वैष्णवं विदुः ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 34 first half

This simply means that the Vishnu Purana, Bhagavata Purana, Narada Purana and Garuda Purana speak of Vishnu.

Please find the screens shot below

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 33 second half

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 4 1st half

The remaining 4 are categorised as follows

ब्राह्मं पादं ब्राह्मणों द्वे अग्रेराग्रेय मेककम् ॥

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 34 second half

Please find the screen shot for this below

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 34 second half

It simply means that Brahma and Padma Purana belong to Brahma and Agni Purana belongs to Agni

सवितुर्ब्रह्म कैवर्ते एवमष्टादशस्मृतम् ।

Skanda Purana Shankara Samhita, Shiva Rahasya Khanda , Shambhava Khanda Chapter 2 verse 35 first half

Please find the screen shot for this below

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse 35 1st half

It simply means that the Brahma Kaivarta belongs to Surya Devata and this is the way

the 18 Puranas are classified.

There seems to be some truth in giving these Puranas to various Devatas if we observe the Padma Purana we observe the following verse

निःशेषेषु च लोकेषु वाजिरूपेण केशवः
ब्रह्मणस्तु समादेशाद्वेदानाहतवानसौ४७

Translation: At the order of Brahmā, Keśava in the form of a horse, brought back the Vedas when all the worlds had nothing left in them.

Reference: Padma Purana Srushti Kanda Chapter 1 verse 47

So it is quite possible that Padma Purana initially glorified only Brahma and later other portions may have been added. We also have the following information in Wikipedia regarding Brahma Kaivarta

” Another related text, called Brahmakaivarta Purana, also relatively modern but traced to South India, exists in many versions”

This means that the Brahma Kaivarta is completely different from the Brahma Vaivarta Purana. It is also possible that the authors of this text were unaware of any Purana called Brahma Vaivarta Purana. As per Skanda Purana Brahma Kaivarta Purana is related to the Surya Devata and not Krishna. This is something to be noted.

Now let us look at the categorisation as per the Shankara Samhita of the Skanda Purana

दश शैव पुराणानि सात्त्विकानि विदुर्भुदः ।
श्रद्धेयाणि द्विजवरैः तेशम् धर्मस्तुतत्रयेत् ॥
श्लोक 45, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Translation: The ten Shaiva Puranas are Satwika in nature as known by wise men. The Brahmanas have Shraddha in them and follow the Dharma told in them.

Let us look at 3 screen shots again below with the page number as a whole and then with the specific verses

Translation: The Brahma relates Puranas (Brahma and Padma) are Rajasik, are in fact liked by Vaishyas and heard by them every where.

श्लोक 52, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Please find the screen shot for this below

ब्राह्मे तु राजसे वैश्य सेव्ये सर्वत्र संमते ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse
52 1st half

गुणत्रय समायुक्तं आग्नेयं सौरमेव च ।

Translation: The Agni related (Agni Purana) and Surya related (Brahma Kaivarta Purana) are mixed with 3 Gunas.

श्लोक 53, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण Chapter 2

Please find 2 screen shots one of the whole page and another of the verse

गुणत्रय समायुक्तं आग्नेयं सौरमेव च । तस्माच्छैवानि विप्रानां पुराणानि द्वितानि हि ॥	५३
तेष्वपीदं मुनिधेयाः स्कान्दं सुखदमुत्तमम् । सर्ववेदान्तसारस्व पञ्चाशत् खण्डमण्डितम् ॥	५४
आद्या सनकुमारीया द्वितीया सूतसंहिता । ब्राह्मी तु संहिता पञ्चात् तुरीया वैष्णवी मता ॥	५५
पञ्चमी शांकीयेया सौरी षष्ठी तु संहिता । आद्या तु पञ्च पञ्चाशत् सहस्रैः श्लोकैर्युता ॥	५६
द्वितीया संहिता विप्रः षट्सहस्रैरलंकृता । त्रिसाहस्रैर्युता ब्राह्मी पञ्चभिर्वैष्णवीयुता ॥	५७
त्रिंशत्भिः शांकीययुक्ता खंडैर्द्वादशभिस्तथा । षष्ठी तु सौरी संयुक्ता सहस्रेणैक केनसा ॥	५८
ग्रन्थलक्ष्यैर्युतं स्कान्दं पञ्चाशत् खण्डमण्डितम् । तद्यत्संप्रवक्ष्यामि युष्मभ्यं विप्रपुंगवाः ॥	५९
तत्रयासंहिता प्रोक्ता शांकी वेदसंमता । त्रिंशत् सहस्रैर्ग्रन्थानां विस्तरेण सुविस्तृता ॥	६०
आदौ शिवरहस्याख्यं खण्डमद्य वदामि वः । तत्रयोदश साहस्रैः सप्तकाण्डैरलंकृतम् ॥	६१
पूर्वं संभवकाण्डाख्यः द्वितीयस्त्वासुरः स्मृतः । माहेन्द्रस्तु तृतीयो हि युद्धकाण्डस्ततः स्मृतः ॥	६२

Skanda Purana verses where the various Samhitas of this Purana are described

गुणत्रय समायुक्तं आग्नेयं सौरमेव च ।

Skanda Purana, Shankara Samhita, Shiva Rahasya Khanda, Shambhava Khanda Chapter 2 verse

53

Now Padma Purana categorisation is as follows

Satvika Puranas:

वैष्णवं नारदीयं च तथा भागवतं शुभम् ।

गारुडं च तथा पाद्मं वाराहं शुभदर्शने ।
सात्विकानि पुराणानि विज्ञेयानि शुभानि वै ॥

Vishnu Purana, Naradiya Puran, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana are sAttvika(236.18)

Rajasa Puranas:

ब्रह्माण्डं ब्रह्मवैवर्त मार्कण्डेयं तथैव च ।
भविष्यं वामनं ब्राह्मं राजसानि निबोधत ॥

Brahmanda Purana, Brahmavaivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, Brahma Purana are rAjasika (236.19)

Tamasa Puranas :

मात्स्यं कौर्मं तथा लैङ्गम् शैवं स्कान्दं तथैव च ।
आग्नेयं च षडेतानि तामसानि निबोधत ॥

Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana are tAmasika (236.20)

Now please find the comparison table below

Categorisation of Puranas	Padma Purana	Skanda Purana
Satwika	Vishnu Purana, Naradiya Puran, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana	Shiva Purana, Bhavishya Purana, Markandeya Purana, Linga Purana, Varaha Purana and Skanda Purana, Matysa Purana, Kurma Purana, Vamana Purana and Brahmanda Purana.
Rajasika	Brahmanda Purana, Brahmavaivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, Brahma Purana	Brahma Purana, Padma Purana
Tamasika	Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana	Vishnu Purana, Bhagavata Purana, Narada Purana and Garuda Purana
Mixed	None	Agni Purana and Brahma Kaivarta Purana

Comparison Table

From this can we not determine that at max, the categorisation of Puranas is simply sectarian in nature, anyone with an ounce of brain will understand this, even what was quoted by the Iskconite from the Khanda version of Skanda Purana is like quoting the opponent in a commentary text, like for example there is an Advaita text and people quote the Buddhist opponent in the Advaita text, it is like stating that the Advaita text supports the Buddhist position, this is how ridiculous the Iskconite's argument is, if however people want to simply find ways to stick blindly to their beliefs they may.

PREVIOUS POST

Why the verse 16.8 cannot be used against Advaita Vedanta Part 3

NEXT POST

HAPPY GREGORIAN NEW YEAR TO ALL my READERS

4 THOUGHTS ON “CLARIFICATION ON THE SKANDA PURANA VERSES AND FURTHER INSIGHTS”



विवेकः (Vivēkah)

december 26, 2021 at 5:41 pm

ओन्नमश्शिवाय। 🙏 महोदय।

One should not forget that श्रीमाधवाचार्यः (आचार्य विद्यारण्यः) has written भाष्यम् on सूतसंहिता of स्कान्दमहापुराणम्।

I'm a person who is very much interested in गीताः, I love all the गीताः। अष्टावक्रगीता, श्रीगुरुगीता, ईश्वरगीता, शिवगीता, ऋभुगीता, भगवद्गीता, अवधूतगीता & so on. The अद्वैततत्त्वम् is verily taught in गीताः।

What I feel is that mahodaya, the श्रीगुरुगीता isn't present in the version of स्कान्दमहापुराणम् where it is divided into खण्डाः, but I presume that it'd be present in the version which is divided into संहिताः।

★ Like

Reply**Deepak**

january 14, 2022 at 11:03 am

Apparently, there's another classification like this in the Garuda purana which places Padma itself into the category of Rajasa Purana.

[https://www.getwisdom.in/index.php?](https://www.getwisdom.in/index.php?mdi=D&flg=N&pmd=W&vip=puran+eng&puran=17+Garud&sec=0&chap=1&cod=eagle&pn=810&act=go&bn1=chap&bn=page)

[mdi=D&flg=N&pmd=W&vip=puran+eng&puran=17+Garud&sec=0&chap=1&cod=eagle&pn=810&act=go&bn1=chap&bn=page](https://www.getwisdom.in/index.php?mdi=D&flg=N&pmd=W&vip=puran+eng&puran=17+Garud&sec=0&chap=1&cod=eagle&pn=810&act=go&bn1=chap&bn=page)

★ Like

Reply**Publisher**

january 14, 2022 at 5:37 am

Yes

★ Like

Reply**विवेकः (Vivēkaḥ)**

january 15, 2022 at 11:48 am

ओन्नमश्शिवाय। 🙏

I'm aware of this & Unlike other set of vaidikāḥ (वैदिकाः means only Śāṅkarācārya followers & others who are शिवकेशवाभेदवादिनः) I tend to accept the divisions of पुराणानि based on त्रिगुणाः। Why only पुराणानि everything INCLUDING वेदः। Yes actually वेदः is both निर्गुणः & सगुणः, वेदः is निर्गुणः as आत्मा & वेदः is सगुणः in the form of श्रुतिः (प्रकृतिः) hence possess गुणाः। I have given very clear description as to why should we inculcate this idea of ascribing पुराणानि based on त्रिगुणाः।

But they are all relative! When one say that वैष्णवपुराणानि are तमो-गुण पुराणानि, it means that, It's w.r.t. the स्कान्दपुराणम् they're तमो-गुण पुराणानि। Similarly, same पुराणम् can be both रजः & सतः but in a completely different frames. W.r.t. padma,

the शैवपुराणानि are तमो-गुणः nothing wrong in this, It's just like वैष्णवपुराणानि are तमो-गुण पुराणानि according स्कान्दपुराणम्। Something with तमो-गुणः isn't wrong or bad! It does teaches truth! These पुराणानि has to do with अधिकारभेदः। Here गुणः isn't to be understood as a quality.

But fake people who are non devotees (everyone who have disparaged शैवपुराणानि) are wrong. This blogger has done a good job mentioning the verses from the स्कान्दपुराणम्। Certain संहिताः portions aren't readily to Google.

Those who disparage शैवपुराणानि baselessly should think what is actually गुणः mean & why they have been described differently in different places in पुराणानि To support one's notion one shouldn't demean other पुराणानि, As we saw/knew all these अष्टादशपुराणानि are the अङ्गानि of विष्णुः as is mentioned in पद्मपुराणम्। So why should one demean certain set of पुराणानि। The तमो-गुणः actually lies intrinsically in showing/perceiving the hierarchy between शिवः-विष्णुः (they're forms of same परम्ब्रह्म), one should understand what is actually mentioned in पुराणानि properly. And It's तमः in assuming that certain form (सगुणः) is permanent.

★ Like

Reply

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ANSWERING ISKCON

≡ MENU



Falsity in categorization of Puranas

july 2, 2020 by publisher, posted in arguments against iskcon, purana categorisation related arguments

It is generally noticed that the Padma Purana verse is quoted to prove that the Puranas are actually classified into Satwika, Rajasika and Tamasika Puranas. However any one with an ounce of sense will not really believe this. Suppose a mother is giving food to her children, will she give more poisonous food to one, less poisonous food to another and completely non-poisonous food to some. Obviously not, she will give the best food to her

children depending upon the tastes of her children. Similarly Vyasa, who has the same kind of love for humanity will not give Puranas in this way. He will give Satwika Puranas to all. However logic does not generally function for Vaishnavas as a whole, they love quoting the same old nonsense and logic makes hardly any effect on them. As they have given up reasoning completely. Now let us see the Padma Purana verse

Satvika Puranas:

वैष्णवं नारदीयं च तथा भागवतं शुभम् ।
गारुडं च तथा पाद्मं वाराहं शुभदर्शने ।
सात्विकानि पुराणानि विज्ञेयानि शुभानि वै ॥

Vishnu Purana, Naradiya Puran, Padma Purana, Garuda Purana, Varaha Purana, Srimad Bhagavata Purana are sAttvika(236.18)

Rajasa Puranas:

ब्रह्माण्डं ब्रह्मवैवर्तं मार्कण्डेयं तथैव च ।
भविष्यं वामनं ब्राह्मं राजसानि निबोधत ॥

Brahmanda Purana, Brahmavaivarta, Markandeya Purana, Bhavishya Purana, Vamana Purana, Brahma Purana are rAjasika (236.19)

Tamasa Puranas :

मात्स्यं कौर्मं तथा लैङ्गं शैवं स्कान्दं तथैव च ।
आग्नेयं च षडेतानि तामसानि निबोधत ॥

Matsya Purana, Kurma Purana, Linga Purana, Shiva Purana, Skanda Purana, Agni Purana are tAmasika (236.20)

सात्विका मोक्षदाः प्रोक्ताः राजसा सर्वदा अशुभाः ।
तथैव तामसा देवि निरयप्राप्तिहेतवः ॥

Satwika Puranas give Moksha, Rajasa Puranas are inauspicious and Tamasa Puranas oh Devi are sources for Naraka.

प.पु. उत्तर 236.21

Now the irony here is that the Padma Purana places itself in the Satwika Category, also if one notices it slyly puts the Vishnu related Puranas as Satwika and the Shiva Purana as Tamasika, not even Rajasika. Also another thing to note is that Padma Purana is a Vaishnava Purana. Another excuse used by Vaishnavas is the Matsya Purana verse as follows

**sāttvikeṣu purāṇeṣu māhātmyamadhikam
hareḥ /rājaseṣu ca māhātmyam adhikam
brahmaṇo viduḥ //tadvadagneśca
māhātmyam tāmaseṣu śivasya ca**

“In the Puranas in the mode of goodness, the focus is the glories of Lord Hari. Those in the mode of passion, the focus is on the glories of Lord Brahma. Similarly, those in the mode of ignorance, the focus is on the glories of Lord Siva and Agni.

So in short it is Vaishnava Puranas which state that Vishnu related Puranas are Satwika, where as Shiva Puranas are Tamasika.

Now let us look at the classification of Skanda Purana.

दशशैव पुराणानि सात्विकानि विदुर्भुदः ।

श्रद्धेयाणि द्विजवरैः तेशम् धर्मस्तुतयेत् ॥

श्लोक 45, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण

Translation: The ten Shaiva Puranas are Satwika in nature as known by wise men. The Brahmanas have Shraddha in them and follow the Dharma told in them.

वैष्णवानि च चत्वारि तामसानि मुनिश्वरः ।

क्षत्रियाणां श्रुता धर्म तेषु तत्देवता हरिः ॥

Translation: The 4 Vaishnava Puranas are Tamasa in nature, O Muni, the Dharma told in them is for Kshatriyas, the Devata for them is Hari.

श्लोक 49, शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता, स्कन्द पुराण

Hence this shows clearly that Skanda Purana, a Shaiva text is telling that all Shaiva Puranas are Satwika, where as Padma Purana a Vaishnava text is telling that Vishnu Purana is Satwika.

This shows that the categorization of the Puranas based on the Gunas is absolutely unreliable. This means both Pramanas contradict each other.

So now let us see how we can proceed with the categorization now, we have contradictory Pramanas, since both Pramanas contradict each other, none of their categorisations are valid. The categorization is maximum sectarian in nature nothing more.

So now let us take another Pramana which is seen as Pramana by almost all sects of Hinduism. The Srimad Bhagavat Gita , following is a verse from it

मूल श्लोकः

सर्वभूतेषु येनैकं भावमव्ययमीक्षते

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥18.20॥

English Translation By Swami Sivananda

18.20 That by which one sees the one indestructible Reality in all beings, not separate in all the separate beings know thou that **knowledge to be Sattvic**.

Meaning wherever there is knowledge of the oneness or all pervading reality or Ishwara talked about, that knowledge is Satwika. Or if it helps in seeing Advaita or Non-duality that is Satwika knowledge. This is as per the Bhagavat Gita verse. Hence if any Purana talks about oneness or Advaita, such a Purana should be considered to be a Satwika Purana.

Now Vishnu Purana and Padma Purana are seen as Satwika Puranas, well if they talk about the Satwika Jnanam or knowledge talked about in Bhagavat Gita then they are Satwika Puranas otherwise they are not Satwika Puranas.

Let us see verses from Vishnu Purana

Vishnu Purana Book 1 Chapter 22, verse 87

अहं हरिः सर्वमिदं जनार्दनो
नान्यत्ततः कार्यकारणजातम् ।

ईदृङ्मनो यस्य न तस्य भूयो
भवोद्भवा द्वन्द्व गता भवन्ति ।

Translation:I am Hari, all of this is Janardhana , nothing other than this exists in this world of cause and effect . He who has this type of mind , would not again come back to this world of opposites .

Vishnu Purana Book 1 Chapter 2 verse 39

यदेतद् दृश्यते मूर्त्तमेतज्ज्ञानात्मनस्तव ।

भ्रान्तिज्ञानेन पश्यन्ति जगद्रूपमयोगिनः ॥

Translation:Whatever seen as constituted or formed is nothing but in essence your awareness or consciousness , but on account of false knowledge “Bhraanti Jnaana” people see it as the world , such people are without Wisdom or Yoga .

Like this there are many verses in the Vishnu Purana, hence this proves that Vishnu Purana is a Satwika Purana as it gives knowledge of oneness as confirmed by Bhagavat

Gita.

Let us look at Padma Purana once

Padma Purana Srushti Khanda Chapter 2 verse 35

व्यक्ताव्यक्तं परित्यज्य सत्त्वं ब्रह्मणि संस्थितम् ३५
नानात्वं दर्शनात्सुस्थस्ततस्तदभिवर्त्तते

Translation: Beyond manifest and in manifest is the nature of Brahman situated and established, in all of this variety Brahman's existence is seen.

Padma Purana Srushti Kanda Chapter 2 verse 36

ततस्तापत्रयातीतो विरूपाख्यो निरंजनः
आनन्दं ब्रह्मणाः प्राप्तो न बिभेति कुतश्चन ।

Translation: Hence it is beyond misery, without form, stainless, he who attains this blissful Brahman has no more fear. (Similar verse is present in the Upanishads).

So this again shows that Padma Purana is also talking about oneness, hence it is also Satwika Purana since it gives Satwika Jnana.

Now let us go to the so called Tamasika Puranas, let us see if they give knowledge of oneness or Satwika Jnana as told in Bhagavat Gita.

Let us look at the Shiva Purana which is claimed to be a Tamasa Purana

Shiva Purana Kailasa Samhita (Section 6) Chapter 17 Verse 3

श्रीसुब्रह्मण्य उवाच ।
अद्वैतशैववादोऽयं द्वैतत्र सहते क्वचित् ।
द्वैतं च नश्वरं ब्रह्माद्वैतम्परमनश्वरम् ॥ ३ ॥

Translation: This is the Śaivite philosophy of non-dualism. Nowhere does it brook duality. Duality perishes and the non-dualism remains imperishable.

Shiva Purana Kailasa Samhita (Section 6) Chapter 19 Verse 8

प्रज्ञानात्मा यदेवेह तदमुत्रेति चिन्तयेत् ।
यः स एवेति विद्वद्भिस्सिद्धान्तिभिरिहोच्यते ॥ ८ ॥

Translation: The Ātman is the perfect knowledge: what is here is there; he who is here is there." The concept is very well interpreted by the scholars.

So in fact we see even in Shiva Purana, oneness is being told, meaning Satwika Jnana is being given, This means even Shiva Purana is a Satwika Purana.

Now lastly let us look at some verses in the Linga Purana as well

Linga Purana Purva Bhaga Chapter 17 verse 17

अहमेव परं ज्योतिः परमात्मा त्वहं विभुः ॥

यद्यदृष्टं श्रुतं सर्वं जगत्स्मिंश्चराचरम् ॥ १७.२७ ॥ Translation: I am the Supreme Awareness, I am the Paramatma and all pervasive, whatever is seen and heard, moving, unmoving, all of this world is me.

Linga Purana Purva Bhaga Chapter 17 verse 18

तत्तद्विद्धि चतुर्वक्त्र सर्वं मन्मयमित्यथ ॥

मया सृष्टं पुराव्यक्तं चतुर्विंशतिकं स्वयम् ॥ १७.२८ ॥

Translation: All of that (as illustrated in verse 17) is full of me, it has been projected by me, and made manifest in the beginning, which is of 24 Tatvas.

Linga Purana Uttara Bhaga Chapter 15 verse 15

न किंचिच्च शिवादन्यदिति प्राहुर्मनीषिणः ॥

अपरब्रह्मरूपं तं परब्रह्मात्मकं शिवम् ॥ १५.१५ ॥

Translation: Nothing in this world in the least is different from Shiva as told by wise men. Shiva is both Aparabrahman and Parabrahman.

Linga Purana Uttara Bhaga Chapter 15 verse 18

शंकरस्य परस्यैव शिवादन्यन्न विद्यते ॥

विद्याविद्यास्वरूपी च शंकरः कैश्चिदुच्यते ॥ १५.१८ ॥

Translation: Other than Shankara, other than Shiva there is nothing. He is the essence of both knowledge and ignorance.

So even Linga Purana talks about oneness, this means that even Linga Purana is a Satwika Purana.

I think these quotes justify completely that categorisation of Puranas into Satwika, Rajasika and Tamasika is not correct. If at all they have to be categorised, the standard that has to be taken is the Bhagavat Gita verse which talks about Satwika knowledge. So any Purana that gives this Satwika knowledge can be considered as a Satwika Purana. It is my belief that all 18 Puranas are Satwika Puranas.

As a final note I would like to add that inspite of this, if Vaishnavas still feel that they are correct then they face a problem here, they cannot claim that Hari is completely Satwa, as Padma Purana describes all the Puranas are body parts of Hari, the translation and reference is as given below

1. Brahma Purana is said to be the 'forehead' of Sri Hari,
2. Padma Purana is said to be the 'heart' of Sri Hari,
3. Vishnu Purana is said to be the 'right arm' of Sri Hari.

4. Shiva Purana is said to be the 'left arm' of Sri Hari.
5. Srimad Bhagawat is said to be his 'thigh',
6. Narada Purana is said to be his 'navel',
7. Markendeya Purana is said to be his 'right-foot'.
8. Agni Purana is said to be his 'left foot',
9. Bhavishya Purana is said to be his 'right-knee',
10. Brahma Vaivrata Purana is said to be his 'left-knee'.
11. Linga Purana is said to be his 'right ankle',
12. Varaha Purana is said to be his 'left ankle',
13. Skanda Purana is said to be the hair on the body of 'Sri Hari'.
14. Vamana Purana is said to be his 'skin'.
15. Kurma Purana is said to be his 'back'.
16. Matsya Purana is said to be his 'stomach'.
17. Garuda Purana is said to be his 'bone-marrow'.
18. Brahmanda Purana is said to be his 'bone'.

Padma Purana, svarga khaNDa (62.2-7)

This means as all Puranas form the body of Hari they have to be Satwa since Hari is full of Kalyana Gunas as per Vaishnavas, if they argue otherwise then they have to admit that Hari is not full of Kalyana Gunas, since there are Gunas in Hari which lead to Naraka also.

PREVIOUS POST

Desparation of Vaishnavas to prove that Shankara considered Vishnu Paratvam Part-1

NEXT POST

Why the Padma Purana verses quoted against Advaita cannot be taken seriously

21 THOUGHTS ON “FALSITY IN CATEGORIZATION OF PURANAS”



Kalyan

october 22, 2020 at 6:35 pm

Is there any published version of the skanda purana which contains the verses pertaining to the classification of the puranas? There is a translation of Skanda purana online here – <https://www.wisdomlib.org/hinduism/book/the-skanda-purana>

I could not find any references to शाम्भव खण्ड, शिवरहस्य खण्ड, शंकर संहिता in the translation. Could you help me identify these?

★ Like

Reply



Publisher

october 24, 2020 at 3:43 am

See you want find it in this version Skanda Purana has 2 versions one is Khandatmaakam, another is Samhitaatmakam. Please check the Samhitaatmakam version you will find the verse. I have already checked it. Second what you find here are only Khanda based online not Samhita based. Please go and search for Samhita based, it is very much there. I don't put anything on my articles without verifying them. Please verify your objections before coming here and commenting.

★ Like

Reply



Kalyan

october 24, 2020 at 5:55 am

//Please check the Samhitaatmakam version you will find the verse. I have already checked it .//

Please give the link and verse reference for the skanda purana version that you checked. If this version of skanda purana is not available online, but is published in the form of a book/books, please list out the name of the book, along with publisher and ISBN. I appreciate your help.

★ Like

Publisher



october 26, 2020 at 12:32 pm

Please check these links

It seems you will get individual Samhita portions. Please search other Samhitas yourself.

★ Like

Reply



Manasvin Sharma Pralayankar

february 13, 2022 at 11:28 am

Here bro, Skanda Puran Svarga KhaNDa (62.2-9)
<https://www.wisdomlib.org/hinduism/book/the-padma-purana/d/doc365281.html>

★ Like

Reply



Publisher

february 13, 2022 at 2:35 pm

Sorry that is Padma Purana. Not Skanda Purana.

★ Like



Publisher

october 26, 2020 at 12:33 pm

Reply



विवेकः (Vivēkaḥ)

september 8, 2021 at 3:05 pm

The classification of पुराणानि based on त्रिगुणाः is completely “CORRECT”! There’s nothing wrong in it mahodaya! All the अष्टादशमहापुराणानि are the अङ्गानि of हरिः as is mentioned in स्वर्गखण्डः (६२.२-७) of पद्मपुराणम्।

I’d like to emphasize that it took more than 2 years for me to understand the meaning of गुणः। It’s not just लक्षणम्/modes of nature & so on. So let me mention at 1st that it’s completely wrong in assuming that सत्त्वगुणः is good & तमोगुणः is bad ,There’s lot more to it (गुणः) in the realm of प्रकृतिः।

Now here’s my understanding: Everything in this world is त्रिगुणात्मिका! Our whole perception is based on त्रिगुणाः। Be it hearing, speaking, our touch & everything in this व्यक्तप्रपञ्चः is त्रिगुणात्मिका। There can never exist in this world which is without guṇaḥ, It’s only आत्मा which is निर्गुणपरम्ब्रह्म। This is the परमार्थः।

वेदः is both निर्गुणः & सगुणः। वेदः is निर्गुणः in the sense that It’s आत्मा (निर्गुणपरम्ब्रह्म), व्यावहारिकसत्तायाम् It’s (वेदः is) सगुणः through श्रवणम् & also if they are printed in some format of a book. So, even वेदः themselves manifests therefore possess त्रिगुणाः। (It’s त्रिगुणात्मिका।)

So when वेदः itself is त्रिगुणात्मिका। Every other works like पुराणानि are त्रिगुणात्मिका only! So classification of पुराणानि based on त्रिगुणाः is not at all wrong! As I have clearly mentioned at 1st that “It’s completely wrong in assuming that सत्त्वगुणः is good & तमोगुणः is bad ,There’s lot more to it (गुणः) in the realm of प्रकृतिः।”

It’s all relative in this व्यावहारिकसत्ता, let me give an example, मत्स्यपुराणम् mentions पद्म as राजसिकपुराणम् & पद्म in itself with few other पुराणानि claims that it’s सात्विकपुराणम्।

It’s completely wrong in concluding that there’s is a contradiction over here! There literally no contradiction... From the frame of padma itself it’s सात्विकपुराणम् & from the frame of matsya It’s a राजसिकपुराणम् as I’ve clearly told that in this व्यावहारिकप्रपञ्चः everything is सापेक्षः (relative) & It’s only Ātmā which is निरपेक्षः as It’s not व्यवहारः। Then how can one claim “absolutely” that so & so is सात्विकः or राजसिकः or तामसिकः? It should be a relative statement. Whoever say this, my very next question will be w.r.t. what regime are you speaking as I knew the results, I know from which frame one is talking about i.e., when one say that so & so is सात्विकः or राजसिकः or तामसिकः।

It’s completely wrong in claiming baselessly that some portion of स्कान्दपुराणम् is interpolated just because it’s not in concurrent with some पुराणम् doesn’t mean that It’s false. स्कान्दपुराणम् claims that वैष्णवपुराणानि are तामसिकः & there’s literally

nothing wrong in it! But what is wrong?

Wrong is with people's understanding that so & so is interpolated when It's completely right & wrong is that vouching some पुराणम् leading to narakam, It's wrong so! Those portions are interpolated which says that you shouldn't vouch to some पुराणानि।

I'm aware of earlier & which you've already mentioned that, पद्मपुराणे स्वर्गखण्डे श्लोकाः (६२.२-७) mentions that all the अष्टादशमहापुराणानि are the अङ्गानि of हरिः, so vouching to a particular अङ्गः (पुराणम्) of हरिः is not at all a bad thing.

★ Like

Reply



विवेकः (Vivēkah)

september 8, 2021 at 6:13 pm

नमश्शिवाय। 🙏

ह्यस्तनदिने एव भवतः लिखनान्यपश्यम्। वस्तुतः अहम्प्राग्योतिषपुरस्थ भारतीय प्रौद्योगिकसंस्थानतः भौतिकशास्त्रे स्नातकोत्तरं कृतवान्। तस्मिन् समये ISKCON जनाः तेषां विरोधः बोधयन्ति स्म अक्षयपात्रः इत्यस्मिन् स्थले।

I'm a Physics graduate from IIT-Guwahati, they use to take us to अक्षयपात्रः & then the अवैदिकवादिनः ISKCON people use to preach their hatred on वैदिकसम्प्रदायः। Actually the founder of ISKCON is just a piece of shit! He is indeed a worthless buffalo! I'm sorry It's an insult to buffalo! This idiot abhoy pappu has incurred a greatest sin in insulting शिवः-शङ्करः, you can see his hatred on शिवः in Bg. 2.62, the way he has mentioned शिवः as the one who is taking sense pleasure! & he was telling that some unknown mean idiot ṭhākura has succeed in his attempts by restraining his senses but शिवः couldn't succeed in restraining senses? When a great वैष्णवः himself couldn't be able to restrain what to speak of others & abhoy himself? Peak level of stupidity! He is indeed a perfect example for सन्यासः as is mentioned by कश्यपः in श्रीमद्भागवतम् itself (शिवः is indeed ऊर्ध्वरेतस्) & he is a supreme brahma. he is a greatest वैष्णवः & at the same time he is greatest शाक्तेयः, शिवः is indeed a greatest गाण्पत्यः & शिवः is indeed a greatest सौरः। These idiots will never understand facts because majority in ISKCON & its followers are non devotees of कृष्णः।

★ Like

Reply

**Hariram**

october 6, 2021 at 2:27 pm

Unfortunately, even the shankaracharyas seem to have endorsed the 'sattvika purana' concept.

<https://qr.ae/pGJVqN>

★ Like

Reply

**विवेक: (Vivēkaḥ)**

october 6, 2021 at 8:02 pm

I think you haven't read my response properly! This is the whole problem with non devotees of bhagavān like you! We need to listen to the points & apply our discrimination!

The division of पुराणानि based on त्रिगुणाः are true! There's nothing wrong... You may want to read my 1st reply. If you don't understand it means that you don't have proper discrimination because of your preoccupied biased notions. As simple as that.

★ Like

Reply

**Publisher**

october 12, 2021 at 12:00 pm

You are welcome to keep your opinion I am however not bothered.

★ Like

**विवेक: (Vivēkaḥ)**

october 12, 2021 at 12:08 pm

The just above reply of mine isn't intended to the author of this blog but to the non devotees of kṛṣṇa like Hariram & other ISKCON idiots!

★ Like



Publisher

october 12, 2021 at 11:58 am

Actually the verse and the quotations prove nothing. Frankly speaking. We can discuss why they do not prove anything also.

★ Like

Reply

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MANDAR DATTATRAYA JOSHI

june 19, 2022 at 3:11 pm

Can one get initiated again if initiated in ISKCON because the Guru is not Brahmin by birth and a foreigner.

As VEDAS say " VARNANAM BRAHMANO GURU ".

If the initiation is itself not true then why commit to chant also. Also if ISTA GURU is different according to HOROSCOPE then there is need to restructure the whole Sadhana process.

Please answer with references from SRIPAD SANKARACARYA TEACHINGS.

★ Like

Reply



Publisher

june 19, 2022 at 3:13 pm

I have no interest in discussing about Varna and Deeksha thank you very much.

★ Like

Reply



Deepak

june 26, 2022 at 9:58 am

The same Padma Puranam which says Shaiva puranas leads to hell also narrates the story of शंकुकर्ण who obtained Mukti by propitiating Shiva.

पद्मपुराणम्/खण्डः ३ (स्वर्गखण्डः)/अध्यायः ३५

स्तुत्वैवं शंकुकर्णोऽपि भगवंतं कपर्दिनम् ।

पपात दंडवद्भूमौ प्रोच्चरन्प्रणवं परम् ४५।

तत्क्षणात्परमं लिंगं प्रादुर्भूतं शिवात्मकम् ।

ज्ञानमानंदमत्यंतं कोटिज्वालाग्निसन्निभम् ४६।

शंकुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।

निलिल्ये विमले लिंगे तदद्भुतमिवाभवत् ४७।

★ Liked by 1 person

Reply



navin

july 19, 2022 at 5:28 am

these arguments between shaivaites were always there and will always be there, ultimately lord shiva says Bhaja Govindam means to worship Govinda, means Lord Shiva is asking everyone to worship Govinda. also in Ramayan we see that Ravana was a great devotee of Lord Shiva but still he did not protect Ravana because He is not superior than Lord Ram or Vishnu. So on this basis pls understand the superiority of Lord Ram or Krishna Or Vishnu and following the instructions of Lord Shiva as Adi Sankaracharya Worship Govinda (Bhaja Govinda)and be happy

★ Like

Reply

Publisher



july 19, 2022 at 10:41 am

Hi Navin,

Thanks a lot for your comment, see nowadays I see Iskconites are not giving responses, but you gave response. I request you go through this article as well and give your opinion

<https://wp.me/p9crHv-3Q>

Also there is plenty of evidence from the Padma Purana and Mahabharata that Shri Rama and Shri Krishna were both Shiva Bhaktas. So the winning of Shri Rama against Ravana or Shri Krishna winning against Banasura has nothing to do with inferiority or superiority between Shiva and Vishnu. Also there is no evidence from the Ramayana or Puranas that Ravana was a Bhakta of Shiva, he was not. This is just a product of TVserials and movies.

★ Liked by [1 person](#)

Reply



विवेकः (vivekaḥ)

july 19, 2022 at 1:07 pm

Oh! Non devotee navīna, ISKCON non devotional idiots are Buffoons. For Ādi Śaṅkara, he himself is govindaḥ in reality. jagadguru Ādi Śaṅkaraḥ has even composed saundaryalaharī as well (सौन्दर्यलहरी), along with सौन्दर्यलहरी he has composed दक्षिणामूर्त्यष्टकम् (dakṣiṇāmūrtyaṣṭakam) as well. We don't or we shouldn't have any problem with विष्णुः being worshipped as supreme ब्रह्म (para brahma) because that's what scriptures proclaim. The same scriptures also proclaims Śivaḥ to be parabrahma. Śivaḥ himself has proclaimed himself to be the para brahma in gītā (Śiva-gītā of padma purāṇam) & what else is required? This authentic Śiva-gītā has bhāṣyam by Śaṅkarācāryaḥ of Śṛṅgagiri (14th 15th century) even kañcī Śaṅkarācāryaḥ (jagadguru parama śivendra sarasvatī) has commented on this Śiva-gītā of padma purāṇam.

lord viṣṇuḥ is asking everyone to worship Śivaḥ in purāṇāni such as Śiva purāṇam, liṅga purāṇam etc. You seem to be a non devotional fool who cannot even understand the purport of the scriptures. Yeah disguised people in the name of vaiṣṇavāḥ had & will have problems with the devotees. So please understand the pure intention of lord viṣṇuḥ & worship parabrahma Śivaḥ & be

happy. If you cannot, you can worship any of his form or name such as devī, gaṇapatiḥ, viṣṇuḥ, sūryaḥ & so on & be happy.

P.S.: Your buffoon arguments are so silly, why would anyone rescue rāvaṇaḥ for his acts? For you he is seemingly a devotee of Śivaḥ, to the devotees he isn't so! For example, just because in one's life one keep on composes verses on Śivaḥ & simultaneously if he hates viṣṇuḥ, he is an idiot no matter how much paṇḍityam he has acquired, it just simply doesn't even matter if he has written innumerable verses on Śivaḥ, because he has treated Śivaḥ to be different from viṣṇuḥ

P.P.S.: The authentic scriptures proclaims the longevity of trinity (brahmā, viṣṇuḥ & rudraḥ) all these 3 lives for 100 years & they keep on incarnating. The 100 years of viṣṇuḥ is different from 100 years of rudraḥ & 100 years of brahmā, It is told very clearly by bhagavān parāśaraḥ in parāśara smṛtiḥ that these trinities will incarnate & will undergo pralayaḥ w.r.t. their own cycles. advaita śāstram do not treats these trinities to be eternal as they are ephemeral. This authentic parāśara smṛtiḥ has a commentary by parāśaramādhavīyaḥ (पराशरमाधवीयः) by माधवाचार्यः who is a jagadguru of Śṛṅgagiriḥ & in the commentary jagadguruḥ has also quoted skanda purāṇam, kūrma purāṇam which has supported the ephemerality of these trinities. So you don't even know the reality of what is correct & what is authentic & so on as you are a non devotee. Try to be a devotee by gaining devotion i.e., TRY TO BECOME a devotee to any of the name & form of parabrahma Śivaḥ be it devī, gaṇapatiḥ, viṣṇuḥ, sūryaḥ & be happy.

ओन्नमश्शिवाय। 🙏

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ANSWERING ISKCON

≡ MENU



Krishna the source of Brahman ?

november 10, 2018 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

It is quite interesting that Iskcon has come up with a proposition that Krishna calls himself as the source of Brahman, as per Bhagavat Gita 14:27 . Following is the verse

मूल श्लोकः

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥14.27॥

We have the translation of the verse as follows, I have taken 3 translations to make sure we are clear that the verse is not interpreted to be mistranslated by me .

English Translation By Swami Adidevananda

14.27 For I am the ground of Brahman, the immortal and immutable, of eternal Dharma and of perfect bliss.

English Translation By Swami Sivananda

14.27 For I am the abode of Brahman, the immortal and the immutable, of everlasting Dharma and of absolute bliss.

English Translation By Swami Gambirananda

14.27 For I am the Abode of Brahman-the indestructible and immutable, the eternal, the Dharma and absolute Bliss.

So from the 3 translations, it appears that Krishna is the source of Brahman, however I have already explained this with the help of Shankara's commentary on the Gita in the following . Links below

<https://jagatgurublog.wordpress.com/2017/09/21/why-only-krishna-is-not-supreme-part-2/>

<https://jagatgurublog.wordpress.com/2017/09/20/why-only-krishna-is-not-supreme-part-1/>

Although this verse has been answered , people may still argue that why should the direct meaning of the verse not be taken as it is . Why should we take a different meaning for the verse ? Is it because it suits your own philosophy ??? . This is a very good question, however if this verse was to be taken literally , then we have to take the following verse from the Vishnu Purana also literally .

Vishnu Purana Book 1 Chapter 19 verse 86

अहमेव अक्षयो नित्यः परमात्मात्मसंश्रयः

ब्रह्मसंज्ञो अहमेवाग्रे तथान्ते च परः पुमान् ।

I am only that imperishable, eternal, the very basis of Paramatma and Atma .

I am only in the beginning with the name Brahma , I am at the end and beyond it as well. So, should we take this to be literal then ??, a question may arise as to why we cannot take this to be literal ?? probably this was told by Vishnu right ???.... wrong. These are the words of Prahlada in the Vishnu Purana, so if certain Vaishnavas would like to argue that Krishna is the source of Nirguna Brahman using this verse , then I may also argue that Prahlada is the source of Paramatma using this verse from the Vishnu Purana. Would this actually be acceptable ??? People may argue , when Prahlada says it , it is different, when Vishnu says it is different. Let us work with that, so why should we not accept that Shiva made Krishna say it ??? so in this way the argument turns ugly . In short just as the words of Prahlada as produced from the Vishnu Purana cannot be taken literally, similarly 14:27 of Bhagavat Gita cannot be taken literally . The meaning would be something different . For this reason, the claim of Krishna being the source of Brahman actually holds no water inspite of the verse .

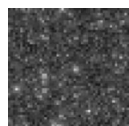
PREVIOUS POST

Is Narayana actually only a proper noun ?

NEXT POST

Why only Vishnu being Saguna Brahman as per Adi Shankara makes no sense ?

8 THOUGHTS ON “KRISHNA THE SOURCE OF BRAHMAN ?”



Higi

september 13, 2021 at 10:21 am

Is Sada shiva and rudra same or different? Shaivites say that Sada shiva is the source for Brahma, Vishnu and rudra. They say sada-shiva is nirguna and nirakar. While rudra is saguna. Are these claims true?

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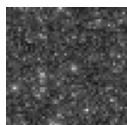
Reply

**Publisher**

september 13, 2021 at 1:11 pm

See this is from the Saiva and Shakta Agama standpoint, when they want to describe Panchakrutyas like Srushti -creation, Sthiti- maintenance, Laya- dissolution , Tirodhana - concealment, Anugraha – Grace. The role of Sadashiva, Ishwara and Rudra comes into picture. Only when we look at Panchakrutyas, the concept of Panchakrutyas does not exist outside of Shaivism and Shaktism. I have not seen any other school adopt this as well. Due to Panchakrutyas we have Rudra doing Laya or dissolution of the cosmos, Ishwara doing Tirodhana or concealment and Sadashiva doing the function of Anugraha or grace. This is the source of the claim. As far as the claim being true, if looked from the standpoint of Panchakrutyas it is true. These are merely different stand points adopted by different Sampradayas.

★ Like

Reply**Higi**

september 15, 2021 at 1:39 pm

There are some Advaitins who say that Brahman is Sadashiv and Maya is Shakti, so i have a video, just say if Sankaracharya mentions about this. The 'VEDVIK' channel (137K SUBS) is Very famous for Spreading vedic truths, here's the Video – https://www.youtube.com/watch?v=_9dp0pyd-bl

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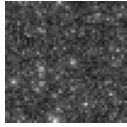
Reply**Publisher**

september 16, 2021 at 9:33 am

Let me correct you, these people are not strictly Advaitins, they are Shaivites hence this concept is a Shaivite concept. This is their understanding.



Like

Reply**Higi**

september 16, 2021 at 3:23 pm

So here is a person in Stackexchange, who said that Sankaracharya used Parameshwara Shiva as Supreme Nirguna Brahman, by quoting from his Brahmasutras and Upanishad Bhasyas –

<https://hinduism.stackexchange.com/a/48283>

Are they true??

★ Like

Reply**Publisher**

september 16, 2021 at 2:17 pm

There is a tendency of Adi Shankaracharya to refer Nirguna Brahman as Shiva, he refers this in the Mundakopanishad Bhashyam as well as Mandookya Upanishad Bhashyam. However the quotations of Shri Adi Shankaracharya have been taken out of context. Also I have already quoted the Brahma Sutra Bhashyam where Adi Shankara emphstically declared that Ishwara is formless, hence there is no question of him tending towards Shiva or Vishnu.

★ Like

Reply**xplo998**

february 12, 2022 at 6:02 am

There are some verses Vayu Purana 104.44-55 which seem to suggest that the personal form of Krishna is Superior to Akshara (Nirguna) Brahman. Verse 109-110 seem to suggest the same thing.

<https://www.getwisdom.in/index.php?>

[mdi=D&flg=N&pmd=W&vip=puran+eng&puran=4+Vayu&sec=1&chap=104&cod=air&pn=922&bn1=chap&bn=page&act=next](https://www.getwisdom.in/index.php?mdi=D&flg=N&pmd=W&vip=puran+eng&puran=4+Vayu&sec=1&chap=104&cod=air&pn=922&bn1=chap&bn=page&act=next)

How would you interpret these?

★ Like

Reply



Publisher

february 12, 2022 at 10:26 am

Thank you very much, at the same time there are verses like in the Padma Purana which states that the body of Hari is illusory as shown below

श्रीभगवानुवाच

मायामयमिदं देवि वपुर्मे न तु तात्त्विकम्
सृष्टिस्थित्योपसंहारक्रियाजालोपबृंहितम् १६

Translation: O goddess, this my body is illusory and not real, and is augmented with the mass of the acts of creation, maintenance and withdrawal.

Reference Padma Purana Chapter 175 verse 16, would you be willing to accept this verse ? Let me know .

Not only that the Bhagavatam which you hold so dearly states that the form of Shri Krishna is an illusion

कृष्णमेनमवेहि त्वमात्मानमखिलात्मनाम् ।
जगद्धिताय सोऽप्यत्र देहीवाभाति मायया ॥ ५५ ॥

Translation: Oh King, know Shri Krishna to be the Self and essence of all, for the benefit of the world he appears as if with a body due to Maya .

Reference: Shrimad Bhagavatam Canto 10 Chapter 14 Verse number 55 .

will you accept these verses ?

Now coming to those verses, we simply look at them as against the view of the Upanishads. Those which go against what the Upanishads propose we dismiss them simple.

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ANSWERING ISKCON

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Purana classification and Matsya Purana verses clarification.

february 19, 2022 by publisher, posted in arguments against iskcon, purana categorisation related arguments

It seems the stupidity of Iskcon knows no bounds, following is what they have stated

“The respective works of Yamunacharya and Ramanuja which quote this passage are Agama-prAmANya and vEdArtha-saMgraha. sāttvikeṣu purāṇeṣu mātmyamadhikam hareḥ /”

Now does Vedartha Samgraha even quote this ? This is something to be considered. They also have the following argument

“Now losers can say padma puran is interpolated but but wait this verse was quoted by sripad Ramanujacharya ji and Yamunacharya ji in 12th century debates along

with the whole host vedantist. And the verse from matsya puran was quoted by sripad Ramanujacharya ji and Yamunacharya in vedant sangrah“

So the claim here is that Vedartha Samgraha quotes Padma Purana. Since Sri Ramanuja is in the 12th century he quotes this in his Vedartha Samgraha. Also some Iskconites claim that the verses quoted in Skanda Purana which talk about Tamasatva of Vaishnava Puranas is later 15th century addition and so on. Now we do not know on what basis they say this, we don't know, maximum they will say no Acharya quoted it before that. We will not go into why this argument does not work. We will simply examine the claim of Iskcon, in order to make a claim they need to show some basis, Iskcon as usual fails to show basis for it's claims. 1st thing to be clarified here is that the quotation in the Vedarthasamgraha is from Matsya Purana, not Padma Purana. Also this particular section talks about the Satwika, Rajasika and Tamasika Kalpas. It does not talk about Puranas as such. This problem here is that, Iskconites are desperate to the core, they just heard something, Vedartha Samgraha of Sri Ramanuja has this, they do not bother to give reference or exact verses. Following is what Shri Ramanuja says, please find the screen shot below along with translation.

VEDĀRTHA-SAṅGRAHA

103

रजस्तमोभ्यामस्पृष्टम् उत्तमं सत्त्वमेव येषां स्वाभाविको गुणः तेषामेव
वेदिकी हचिः वेदार्थयायात्म्यावबोधश्च इत्यर्थः । यथोक्तं मात्स्ये —

सङ्कीर्णाः सात्त्विकाश्चैव राजसाः तामसास्तथा ॥ इति ।

केचिद्ब्रह्मकल्पाः सङ्कीर्णाः, केचित् सत्त्वप्रायाः, केचित् रजःप्रायाः,
केचित् तमःप्रायाः इति कल्पविभागमुक्त्वा, सत्त्वरजस्तमोमयानां तत्त्वानां
माहात्म्यवर्णनञ्च तत्कल्पप्रोक्तपुराणेषु सत्त्वादिगुणमयेन ब्रह्मणा क्रियते
इति च उक्तम्;

यस्मिन् कल्पे तु यत्प्रोक्तं पुराणं ब्रह्मणा पुरा ।

तस्य तस्य तु माहात्म्यं तत्त्वरूपेण वर्ण्यते ॥ इति ।

विशेषतश्च उक्तम् —

अग्नेश्शिवस्य माहात्म्यं तामसेषु प्रकीर्त्यते ।

राजसेषु च माहात्म्यम् अधिकं ब्रह्मणो विदुः ॥

सात्त्विकेष्वथ कल्पेषु माहात्म्यमधिकं हरेः ।

तेष्वेव योगसंसिद्धाः गमिष्यन्ति परां गतिम् ॥

सङ्कीर्णेषु सरस्वत्याः पितृणाम् . . . इत्यादि ॥

131. That even the followers of the Vedas, who take a wrong view of things, are to be judged on a footing of equality with the non-Vedic thinkers has been laid down by Manu himself. He says, 'The smritis that are non-Vedic and the views that are perverse, are futile, being established in *tamas* (XII, 96)'. Only those who have *sattva* uncontaminated by *rajas* and *tamas* as their innate propensity have a taste for the Vedas and an understanding of the real contents of the Vedas. *Matsyapurāṇa* accords with this proposition: 'There are four categories—the mixed, the *sāttvika*, the *rājasa* and the *tāmasa*'. Some epochs of *Brahma* are mixed, some are dominantly *sāttvika*, some are dominantly *rājasa* and some dominantly *tāmasa*. After this classification of epochs, it is stated that *Brahmā* dominated by the predominant quality of each epoch, proclaims the greatness of principles that

Now the 1st question I have to Iskconites is that in what way does this prove that there is a categorisation of Puranas into Satwika, Rajasika and Tamasika ? There is no classification of Puranas even present in the verses quoted by Shri Ramanujacharya.

2nd question, if the Padma Purana categorisation was present during the time of Shri Ramanujacharya, why did he not quote it in the Vedārtha Samgraha itself ? I mean the quotation is absent here, in fact in order to prove that Satvatva of Vaishnava related scriptures he takes the help of a Manusmṛiti quote then the Matsya Purana quote about the various Kalpas. So where is the question of Padma Purana quotes being present during the time of Shri Ramanujacharya ? If they are present why did Shri Ramanujacharya not quote them in his Vedārthasamgraha ? Does this not show desperation as well as the utter stupidity of Iskconites ? Also it is very easy to show that even if the Satwika, Rajasika and Tamasika Kalpas are shown in the Matsya Purana it does not necessarily prove that only Vishnu related scriptures are Satwik, why you may ask, since Bhagavat Gita 18.20 , 21 and 22 classifies the Satwika, Rajasika and Tamasika knowledge. We have also shown that both Vaishnava and Shaiva Puranas actually give Satwika knowledge which is Advaita knowledge. There is one more idiotic and moronic argument which Iskcon uses, they use the verse 13.28 to prove that 18.20 means something else, basically the translation of Prabhupada as follows,

Chapter 13, Verse 28

One who sees the Supersoul accompanying the individual soul in all bodies and who understands that neither the soul nor the Supersoul is ever destroyed, actually sees.

But following are 3 more translations which show this to be completely different.

English Translation By Swami Adidevananda

13.28 Who sees the supreme ruler dwelling alike in all bodies and never perishing when they perish, he sees indeed.

English Translation by Shri Purohit Swami

13.28 He who can see the Supreme Lord in all beings, the Imperishable amidst the perishable, he it is who really sees.

English Translation By Dr. S. Sankaranarayan

13.28. Whosoever perceives the Supreme Lord as abiding and as non-perishing in all beings alike, while they perish - he perceives properly.

So does this not prove without a doubt that Iskcon's arguments are nonsense ?

This is the problem, Iskcon comes up with all sorts of claims and we have to keep debunking them. 1st they said, the Skanda Purana verses quoted by me are not present in Skanda Purana, then when I showed them, they state that this is something later added into it, then they make a claim that Padma Purana verses are quoted by Shri Ramanuja in Vedarthasamgraha.

I want people to understand one thing clearly, stop trusting any claim that Iskcon makes, they are not trust worthy in anyway, they can go down to any pathetic extent. The ways of Iskcon include, lying, personalised attacks, spamming, hitting below the belt and so on. This is what Iskcon's methods are all about, and also stop calling Iskconites as Vaishnavas, they are Abrahamic slaves nothing more.

PREVIOUS POST

Untenability of the Sampradaya argument by Iskcon-2

NEXT POST

**Desparation of Vaishnavas to prove that Shankara considered Vishnu
Paratvam Part-3**

2 THOUGHTS ON “PURANA CLASSIFICATION AND MATSYA PURANA VERSES CLARIFICATION.”



विवेकः (vivekaḥ)

february 19, 2022 at 7:48 pm

नमश्शिवायोम्। 🙏

mahodaya, It's very apparent that few many people at ISKCON are so desperate in disparaging Śivaḥ, they are still not understanding the meaning of guṇāḥ, Indeed all the names belongs to rudraḥ says Āśvalāyana gr̥hya sūtrāṇi, these people never ever understand things properly. At times they are superbly worst than rāmānujāḥ & mādhvāḥ, 1st they aren't sane, they aren't devotees & next to that these guys do not even know the language. They quote as if they've understood.

पुराणानां विभजनः based on त्रिगुणाः is definitely true, but each purāṇam classifies the set of purāṇāni differently. Therefore the statements are to be understood with adhikāra bhedaḥ & also It's a relative statement. Hence you cannot claim it absolutely. And also before all these things they've to understand why the classification has been done differently in garuḍa & padma & even before this what is mean by guṇāḥ. It's extremely wrong in considering that tamaḥ is ignorance w.r.t. पुराणानां विभजनः is concerned. guṇāḥ isn't just quality or even material modes of natures, contextually we'll have to understand the meanings.

And regarding their wrong quoting, as I have already stated, they don't know the language & they don't understand things properly as they aren't interest in tattvam nor that they are interested in bhaktiḥ, they just have stupid paradigms.

Any sane who knows the language follows Śāṅkarabhāṣyam & Śrīdharabhāṣyam, I'm comfortable with Śrīdharabhāṣyam of विष्णुपुराणम् & भागवतम्।

P.S.: I hope you follow the posts & comments of adbhutam wordpress blog as well.

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विवेकः (vivekaḥ)

february 19, 2022 at 7:48 pm

many* ~few many~

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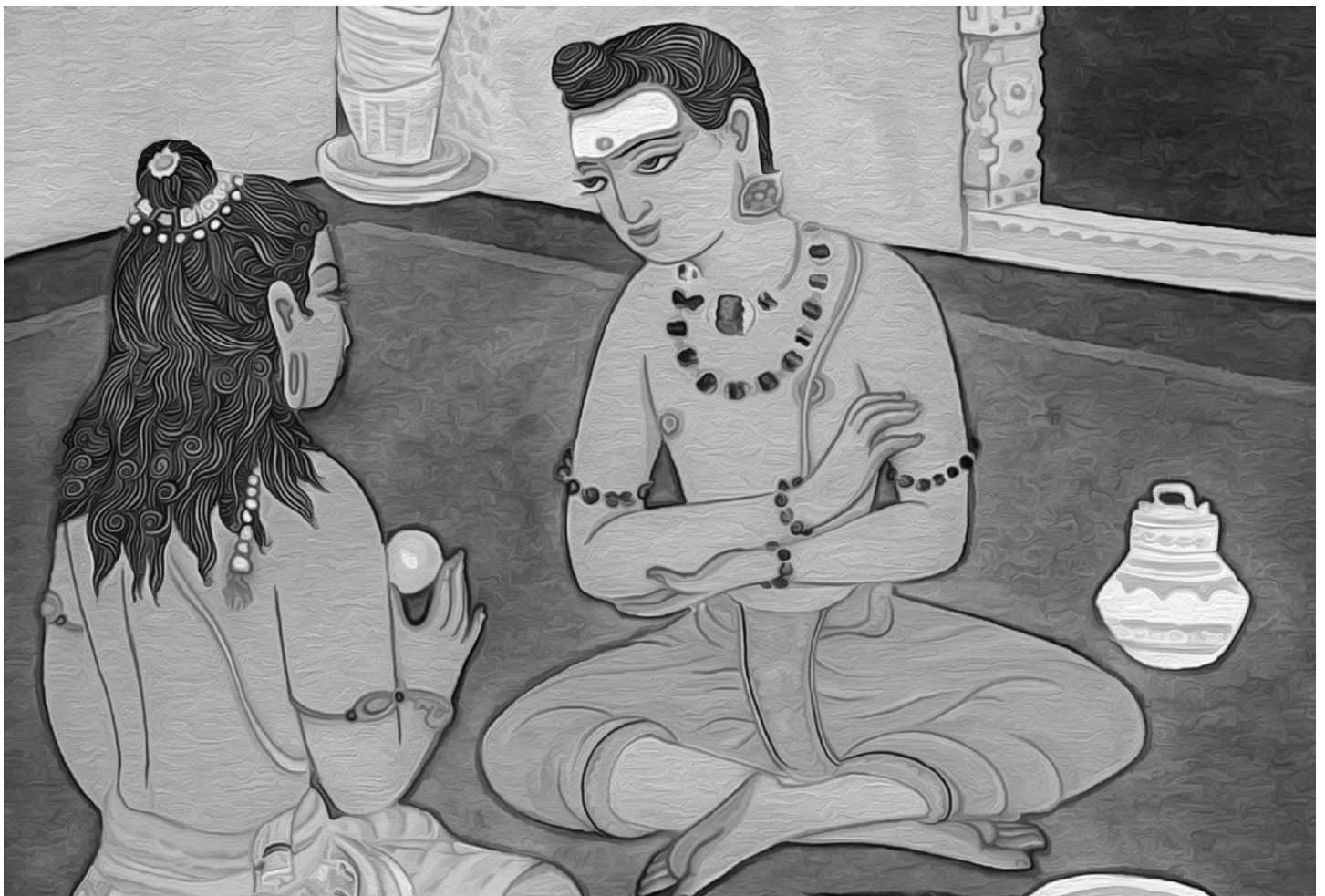
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ANSWERING ISKCON

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Untenability of the Sampradaya argument by Iskcon-1

january 23, 2022 by publisher, posted in arguments against iskcon, sampradaya related argument

There is an argument by Iskconites that, the knowledge received by Sampradaya alone is correct, any other means of knowledge is not accurate and is subject to change. The argument used by Iskconites is that, for logic there are 2 processes, one inductive and

the other deductive. So inductive logic requires people to make observations then make a general rule, for example all men are mortal, but question can be asked how do you know that all men are mortal, the answer that will be given in the inductive process is that since we do not observe any exception to the rule, the Iskconite responds to this stating that this might be the case, however it does not rule out the possibility of an unknown person being immortal. But if we take the deductive process, that as per this rule all men are mortal, for example some scripture says this, then job is done. The scripture is supposed to have been given by an all perfect person, hence such knowledge is infallible, as this comes from an unbroken tradition of teachers the knowledge is perfect. This is in short the argument of Iskconites on the Sampradaya, very well presented, there is however a flaw in the argument.

Please find the screen shot below referencing Prabhupada's own words on the inductive and deductive processes

There are two processes for attaining knowledge—one is inductive and the other is deductive. The deductive method is considered to be more perfect. We may take a premise such as, "All men are mortal," and no one need discuss how man is mortal. It is generally accepted that this is the case. The deductive conclusion is: "Mr. Johnson is a man; therefore Mr. Johnson is mortal." But how is the premise that all men are mortal arrived at? Followers of the inductive method wish to arrive at this premise through experiment and observations. We may thus study that this man died and that man died, etc., and after seeing that so many men have died we may conclude or generalize that all men are mortal, but there is a major defect in this inductive method, and that is that our experience is limited. We may never have seen a man who is not mortal, but we are judging this on our personal experience, which is finite. Our senses have limited power, and there are so many defects in our conditional state. The inductive process consequently is not always perfect, whereas the deductive process from a source of perfect knowledge is perfect. The Vedic process is such a process.

Book Raja Yoga Chapter 5

A similar argument was attempted by Charvakas, towards the Nyaya philosophers, but Buddhists broke this argument. Buddhists stated that, cause and effect are always related, it is always noticed that for a specific cause there is a specific effect, for a mango seed you get a mango tree only, you do not get a Guava tree. Similarly to establish something to be true, we simply need to invoke the relation of cause and effect. Now why am I stating all of this, since Iskcon is stating that we need to simply adhere to a particular tradition to have perfect knowledge, and that this has to be accepted at face value without any questioning since all questioning is a product of inductive process as per them. This is a totally wrong assumption, there is also another reason, the Upanishad uses this relationship of cause and effect to explain the reality. Now we have another method called Anvaya and Vyatireka, what this means is that if the cause is there the effect is there, this is Anvaya, if the cause is removed the effect is also absent, this is Vyatireka. Now if we take the example of pot and clay, if the clay is present, the pot is present, if the clay is absent the pot is also absent. Hence investigation is done in this

manner, this completely eliminates Prabhupada's argument of inductive and deductive processes. Many scientific laws use this same principle as well. Now then, a question may be asked, if a suggestion is being made to discard the Guru and Sishya Sampradaya and even discard the Shastra altogether. That is not being suggested here, we are simply stating that Shastra as such is not asking you to blindly believe what it says, Shastra is not telling you not to verify what it says. But ofcourse without Shastra the investigation becomes impossible. The Guru also has a very specific function over here. We will check on that as well. Now if we look at the Chandogya Upanishad it says the following

तस्य क्व मूलं स्यादन्यत्रानादेवमेव खलु सोम्यात्रेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ६.८.४ ॥

4. Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings.

Chandogya 6.8.4

Now let us understand what is being said here, the seeker is advised to go from the effect to the cause, here the Upanishad says food is the effect of water, water is the effect of fire and finally fire is the effect of ultimate reality.

What does this actually even mean, here food means something solid, water means liquid, so solidity has come from liquidity, liquidity comes from gaseous state that comes from particles and particles in turn come from vibrations these vibrations in turn when stopped resolve into space that space again resolves into existence (mere unqualified existence) as per the Upanishad. So a question may come, what is the function of the Guru here. Now the Guru in the Upanishad is not telling to do Bhajan of Krishna or Devotion of Krishna, then that you will go to Goloka post death, that is not what the Guru is stating here. The Guru is guiding his disciple to understand reality. Here the Guru is Uddalaka and the disciple is Shvetaketu who is his son. Now let us look at the verse from the Upanishad below

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्रीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्द्रीति भिन्ना भगव इति किमत्र पश्यसीति न किंचन भगव इति ॥ ६.१२.१ ॥

1. Uddālaka said, 'Bring me a fruit from this banyan tree.' Śvetaketu replied, 'I have brought it, sir.' Uddālaka: 'Break it.' Śvetaketu: 'I've broken it, sir.' Uddālaka: 'What do you see inside?' Śvetaketu: 'There are tiny seeds, sir.' Uddālaka: 'Break one of them, my son.' Śvetaketu: 'Sir, I've broken it.' Uddālaka: 'What do you see in it?' Śvetaketu: 'Nothing, sir.'

The next verse is as follows

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम एव महान्यग्रोधस्तिष्ठति श्रद्धस्त्व सोम्येति ॥
६.१२.२ ॥

2. Uddālaka said: 'O Somya, the finest part in that seed is not visible to you. But in that finest part lies hidden the huge banyan tree. Have faith in what I say, O Somya

Chandogya 6.12.1-2

So here the Guru is telling the Sishya to look analyze and then understand that from the most imperceptible from the most subtle comes the gross. From the unseen subtle parts of the seed comes the huge banyan tree. Even so, from the unseen subtle cause comes this whole universe is what is being told here.

So this is what the Guru is telling the Sishya, this is the methodology used by the Guru.

Let us come to one more verse from the Upanishad

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्रामं पृच्छन्पण्डितो मेधावी
गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

2.—And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self.

Chandogya Upanishad 6.14.2

Now the Upanishad talks about a Rich man kidnapped from his house and thrown into a deserted place, later a merciful man comes and removes the blindfold from the man and this Rich man being intelligent asks other people passing by for the way to his country Gandhara. Similarly the seeker in order to know the reality uses his intelligence and takes the help of the teacher.

Hence the Upanishad says आचार्यवान् पुरुषो वेद – through the teacher know it. It also uses the word “मेधावी”, meaning being intelligent. So what is the student supposed to do, he is supposed to investigate go from effect to cause with the help of the Guru and Shastra.

This is the actual Sampradaya or tradition meant by the Veda. This is the actual Vedic method, not some rubbish of only 4 authorised Sampradaya and so on. This is not based on some commentary or speculation this is being talked base on the Upanishad alone.

Now the Upanishad says the following

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्याणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

12. Let a Brahmin having examined the worlds produced by karma be free from desires, thinking, ‘there is nothing eternal produced by karma?; and in order to acquire the knowledge of the eternal, let him Samid (sacrificial fuel) in hand, approach a perceptor (preceptor?) alone, who is versed in the Vedas and centered in the Brahman.

The next verse is

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

13. To him who has thus approached, whose heart is well subdued and who has control over his senses, let him truly teach that Brahma-vidya by which the true immortal purusha is known

Mundaka Upanishad 1.2.12-13

The Upanishad clearly tells that one approaches a Guru and then questions and investigates to find out the reality. The same process is used as told in the Chandogya. This is the tradition as per the Upanishad.

So now I am also presenting the tradition based on the Upanishad alone, not even based on the commentary simply the verses of the Upanishad itself. Not only that following is the verse from the Katha Upanishad.

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

14. What thou seest other than virtue and vice, other than what is made and what is not, other than the past and the future, tell me that

Kathopanishad 1.2.14

Here Nachiketa is telling Yama “यत्तत्पश्यसि तद्वद” That which you see, tell me that. So here the Guru should have been himself realised and he is supposed to give the same realisation to the disciple.

What must the Guru see, following is what the Isavasya Upanishad says

यस् तु सर्वाणि भूतान्य् आत्मन्य् एवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

6. And he who sees all beings in himself and himself in all beings has no aversion thence.

Isavasya Upanishad verse 6

This is the vision the Guru has. The Sishya gets the following vision post having been instructed by the Guru

हा३वु हा३वु हा३वु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः । अहं श्लोककृदहं श्लोककृदहं श्लोककृत् । अहमस्मि प्रथमजा ऋता ३ स्य । पूर्वं देवेभ्योऽमृतस्य नाआआभायि । यो मा ददाति स इदेव मा ३ वाः । अहमन्नमन्नमदन्तमा ३ द्धि । अहं विश्वं भुवनमभ्यभवा ३ म् । सुवर्न ज्योतीः ॥ १० ॥

10. Oh! Oh! Oh! I am food, I food, I food! I food-eater, I food-eater, I food-eater! I am the combining agent, I the combining agent, I the combining agent. I am the First-born of the existence! Prior to gods, the centre of the immortal. Whoso giveth me, he surely doth thus save. I, the food, eat him who eats food. I the whole being destroy. Light, like the sun!

Taittiriya Upanishad 3.4.10

So this is the realisation the Sishya gets, I am everything. This is the true Sampradaya based on the Upanishads itself. Now the function of the Guru is for facilitating this realisation for the Sishya. Guru becomes the means to know this experientially. Hence Upanishad says आचार्यवान् पुरुषो वेद – know this through Acharya. Since without Acharya experiential knowledge is not possible. Hence Sampradaya, it must consist of such visionaries.

This proves without doubt that the Sampradaya argument used by Prabhupada and others has no meaning whatsoever. Although this refutes Prabhupada's theory of Sampradaya, to make this more effective we will take the verses from the Bhagavata Puranam itself and show how Bhagavata Puranam is inline with these teachings. Since Iskcon considers Bhagavatam to be the King of scriptures, we will show actually what the King wants to say.

tagged iskcon, sampradaya

PREVIOUS POST

Misusing Adi Shankara's verse to justify classification of Puranas

NEXT POST

Stupidity in the claim of Vaishnavas

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ANSWERING ISKCON

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Untenability of the Sampradaya argument by Iskcon-2

february 12, 2022 by publisher, posted in arguments against iskcon, sampradaya related argument

Previously we have looked at how the Sampradaya argument of Iskcon becomes invalid if we look at the Upanishads themselves. There are other criticisms on the Sampradaya argument of Iskcon, however we will not go into that. Once we quote Bhagavata verses, this will completely remove any doubt on what Upanishad says, and how Bhagavatam is completely inline with what was presented in the previous article.

Let us look at the Bhagavatam verses below

अन्ने प्रलीयते मर्त्यं अन्नं धानासु लीयते ।

धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते ॥ २२ ॥

Translation: The mortal is melted into food, the food is melted into the seed, the seed is melted into the earth, the earth into smell.

अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे ।

लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते ॥ २३ ॥

Translation: In water the smell is melted, the water goes back into taste, the taste is again melted into luminosity, the luminosity is again melted into sight.

रूपं वायौ स च स्पर्शं लीयते सोऽपि चाम्बरे ।

अम्बरं शब्दतन्मात्र इन्द्रियाणि स्वयोनिषु ॥ २४ ॥

Translation: Sight is melted into the wind, wind into the sense of touch, that sense of touch is again melted away into space, space into sound, the rest of the senses are melted into their own causes.

योनिर्वैकारिके सौम्य लीयते मनसीश्वरे ।

शब्दो भूतादिमप्येति भूतादिर्महति प्रभुः ॥ २५ ॥

Translation: That without change oh Sowmya that is again melted into the Mind of Ishwara, whatever has been told, sound

स लीयते महान् स्वेषु गुणेशु गुणवत्तमः ।

तेऽव्यक्ते संप्रलीयन्ते तत्काले लीयतेऽव्यये ॥ २६ ॥

Translation: That mind is again melted into the Gunas of Prakriti, the Gunas go back to the unmanifest state of Prakriti called Avyakta, this in turn is again melted into the changeless.

कालो मायामये जीवे जीव आत्मनि मय्यजे ।

आत्मा केवल आत्मस्थो विकल्पापायलक्षणः ॥ २७ ॥

Translation: Jiva who is of the nature of Maya and in time is merged into the Self which is me unborn. The Self is established in itself. It is without any change what so ever.

Bhagavatam Canto 11 Chapter 24 verses 21-27

Now just notice the verses above, this proves without a doubt that this is very much inline with the Upanishads, it tells about proceeding from effect to cause and ultimately to the changeless Supreme reality. The same methodology that is told in Chandogya Upanishad is again told here in a different way. Notice here that in the 24th verse,

Uddhava is addressed as “Sowmya”, the very same way Uddalaka addresses Shvetahketu in the Chandogya Upanishad.

Also what is the main aim of Bhagavatam as per the Bhagavatam itself, following is the verse

सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम् ।
वस्तु अद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ १२ ॥

Reference: Canto 12, Chapter 13 verse 12

Translation: The essence of all Vedanta is the oneness of Atman and Brahman, the reality is Non-dual, to be established in that is Kaivalya, that is the whole purpose here.

So in short the whole purpose of Bhagavatam is to propose the oneness of Atman and Brahman and to be established in it.

This proves without doubt that Bhagavatam whom the Iskconites consider as the King of scriptures is also following the procedure as prescribed by the Upanishads. The Sampradaya argument by Iskcon is proved to be bogus with this.

PREVIOUS POST

Iskcon gets it wrong

NEXT POST

Purana classification and Matsya Purana verses clarification.

2 THOUGHTS ON “UNTENABILITY OF THE SAMPRADAYA ARGUMENT BY ISKCON-2”



विवेकः (vivekah)

march 6, 2022 at 2:09 pm

Abhay caran dey (the founder of notorious ISKCON crap), is a joker & an idiot of course only next to madhva as none can beat madhva in this aspect. As they are non devotees. This is the following understanding of ISKCON founder's bogus students. The following is how he has taught his students about advaitam

Quote:

The Advaita Māyāvādīs, for example, propose that there is only one living being and one power of illusion (avidyā) that covers him, producing the appearance of plurality. But this hypothesis leads to the absurd conclusion that when any one living being becomes liberated, everyone obtains liberation. If, on the other hand, there are many avidyās to cover the one living being, each avidyā will cover only some part of him, and we would have to talk about his becoming partly liberated at particular times while his other parts remain in bondage. This is also obviously absurd. Thus the plurality of living beings is an unavoidable conclusion.

Unquote:

See the person's foolish understanding of advaitam. advaitam never says that there is "ONE LIVING BEING" What is this living being? Okay, next he said that when one living being becomes liberated, everyone obtains liberation. What kind of absurd understanding? advaitam accepts plurality in the vyāvahārikasattā, if one gets liberated how will everyone gets liberated? What nuisance! A living being is a person & the absolute or the supreme truth is bereft of nāmarūpāṇi (names & forms) this is what Śrutiḥ says even purāṇāni. What is that there are many avidyāḥ covering one living being? What kind of rubbish understanding is this? This isn't advaitam at all!

If they claim that the absolute is kṛṣṇaḥ, they themselves have contradicted their stance here because the pappu (founder of ISKCON) has quoted kenopaniṣad as if he is a scholar. It says that, Supreme truth is unknown to those who claim to know the supreme truth (अविज्ञातं विजानतां), as they claim that they know that the supreme truth is kṛṣṇaḥ as is stated by pappu (founder of ISKCON) himself, then it's quite obvious that he himself doesn't know the truth as per their quoted Śrutiḥ. If they know that kṛṣṇaḥ is the supreme truth who has a form then why to quote Śrutiḥ? (a kenopaniṣad mantraḥ), now they might quote BG & say that it's kṛṣṇaḥ who himself have proclaimed, that is what they understand, but according to the quoted Śrutiḥ, we say that the supreme truth cannot be understood through the words nor senses & mind. So with this, their claim of kṛṣṇaḥ is also wrong as they claim as if they know the supreme truth & blaspheme Ācāryāḥ & jagadguruḥ. These ISKCON foolish idiots self contradicts & point towards advaitam, Such a pathetic non devotees of kṛṣṇaḥ these people are.

jagadguru Śaṅkaraḥ obviously has accepted the plurality of jīvāḥ in vyāvahārikasattā, but not so in the case of pāramārthikasattā & for vyāsaśaṅkara the supreme truth isn't endowed with nāmarūpāṇi (names & forms).

These foolish idiots mix vyāvahārikasattā & pāramārthikasattā without any sense. They are also bereft of devotion towards kṛṣṇaḥ & this makes them fools.

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विवेकः (vivekaḥ)

march 7, 2022 at 12:44 pm

The aforementioned quoted para is taken from the following link:

<https://vedabase.io/en/library/sb/10/87/30/>

3rd para in the false purports section.

I forgot to specify the link

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ANSWERING ISKCON

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Why Brahman being the light of Krishna is untenable.

december 17, 2021 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

We come across the theory from Iskcon that Brahman is the light which comes from the body of Shri Krishna. Iskcon uses Brahma Samhita and the Bhagavat Gita verse 14.27, Brahma Samhita cannot be considered since it is a sectarian text, it is believed only by Iskcon and not even by other Vaishnava Sampradayas. Hence we will look at the verse in Bhagavat Gita again, although we have looked at it. This time we will look in little more

detail.

मूल श्लोकः

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥14.27॥

It means, I am the Pratishta of Brahman which is immortal and unchanging whose property is to be ever present, whose bliss is born of aloneness.

Now Pratishta here is taken by Iskcon, to mean the basis, but does this agree with the Veda ? Pratishta as per the Veda seems something different, following is what the Chandogya 7.24.1 says “भगवः कस्मिन्नप्रतिष्ठित इति स्वे महिम्नि”

meaning: Oh Bhagavan in what is that Pratishta of Bhuma, in it's own expanse.

Hence Pratishta here means expanse, hence Shri Krishna sees himself to be the expanse of Brahman, therefore “ब्रह्मणो हि प्रतिष्ठाऽहम्” means I am the expanse of Brahman, and Brahman and it's expanse are not different.

How do we say this ?

Vishnu Puranam says the following

ध्रुवमेकाक्षरं ब्रह्म ओमित्येव व्यवस्थितम्बृहत्वाद्बृंहणत्वाच्च तद्ब्रह्मेत्यभिधीयते २२

Ref:3.3.22 Vishnu Purananam

Translation: That Brahman which is undecaying is established in the letter Om. That which is big, that which is pervasive that is known as Brahman.

बृंहणत्वात् – that which pervades.

तत् ब्रह्म इति अभिधीयते – that is called as Brahman in this way.

Hence Brahman and it's expansion are not different.

Alternatively even if we take the sentence ब्रह्मणः हि प्रतिष्ठा अहम् – I am the abode or base of Brahman, there is no way to prove that the अहम् or I is referring to Shri Krishna's body.

In fact Adi Shankaracharya says the following in his commentary

“इति प्रतिष्ठा अहं प्रत्यगात्मा” meaning Abode in the way of Inner Self.

Here Inner self refers to as the “I” which is present in all as the witness.

Now on what basis I say this, again I say this on the basis of Gita itself.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत Gita 13.3

Meaning: Know me to be the knower or witness present in all bodies oh Arjuna.

Iskcon may argue, that this refers to merely the **Paramatma aspect**, this also the Gita does not allow. Since it defines क्षेत्रज्ञ or knower very clearly.

The Gita says the following

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतनाधृतिः।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥13.7॥

Translation: Desire, repulsion, happiness, sorrow, the aggregate (of body and organs), sentience, fortitude- this field, together with its modifications, has been spoken of briefly.

Here the whole gambit of thoughts and emotions are included in the field of क्षेत्र (Kshetra) or known, not the क्षेत्रज्ञ (Kshetrajna) or knower. Hence the Paramatma proposed by Iskcon is not the क्षेत्रज्ञ (Kshetrajna) or knower, why? Since the Paramatma told by Iskcon is responsible for creation of the world, for creating the world an इच्छा or intent has to be present, but that is also क्षेत्र (Kshetra) or known. Not the क्षेत्रज्ञ (Kshetrajna) or knower, such a witness does not even have इच्छा or intent. Therefore Paramatma told by Iskconites is not the क्षेत्रज्ञ (Kshetrajna) or knower talked about by Shri Krishna.

Shri Krishna himself acknowledges that he was in the state of Aham Brahmasmi when he told the Gita to Arjuna.

The proof is from Mahabharata

परं हि ब्रह्म कथितं योगयुक्तेन तन्मया इतिहासं तु वक्षामि तस्मिनर्थे पुरातनम्

Ref: Mahabharata , Ashwamedha Parva Chapter 16 verse 12

Meaning: I have talked of the Parabrahman in the state enjoined in Yoga (state of Aham Brahmasmi) and full of it. Now I will tell you an old history for explaining what you asked for.

So this means Shri Krishna is very emphatically telling that he was in a state of Aham Brahmasmi and did not consider himself as merely as his body as told by Iskconites.

One more proof for this is the Bhagavat Gita is as follows

मूल श्लोकः वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः।

मुनीनामप्यहं व्यासः कवीनामुशना कविः॥10.37॥

Meaning: Among Vrishnis I am Vasudeva, among Pandavas I am Dhananjaya among Munis or Saints I am Vyasa among the poets I am Ushana.

Here Vrishni is a subclan in the Yadavas, Shri Krishna belongs to that clan, (वासुदेव) VAsudeva signifies son of Vasudeva (वसुदेव), this refers to his own body and identity as Krishna having the dark cloud complexion wearing a golden garment. Such an identity is seen at the same level as that of Arjuna. This clearly shows that Shri Krishna sees his identity beyond his dark cloud complexioned yellow garment wearing body. This completely disables Shri Krishna being the Supreme personality God head, which if seen from the perspective of the Bhagavat Gita alone not based on commentary but simply verses, disables the very prospect of Supreme personality Godhead.

Now there is only one more weapon which Iskconites have to prove the personality Godhead, the quote from the Kathopanishad,

नित्योऽनित्यानां चेतनश्चेतनानाम्

Ref:Kathopanishad 2.2.13

Actually it is Nityaha Anityanam, meaning eternal among the non eternal. But let us take the way Iskconites take it, “nityo nityānām cetanaś cetanānām” they take it as eternal among the eternal and conscious among the conscious, here the eternal among eternal is the Supreme Personality Godhead as per them, this verse confirms that there is an Ishwara and there is Jiva, ok but where in the verse it is clearly indicates that Supreme reality ought to be personal with a form ? No where, also we can very easily interpret this verse from an Advaitic perspective, how one may ask, just think of various empty pots in an open field.

So it is the space among all pots spaces, which here indicates oneness, similarly the eternal principle in all Jivas the conscious principle in all Jivas, the Jivas are like the pot spaces, just as the space is apparently limited by pot and due to the pot it is called pot space, similarly the all pervading eternal consciousness is called Jiva due to the limiting adjuncts of body and mind. This way there is no harm to Advaita Vedanta done by this verse.

Now we will look at how Madhvacharya interprets this verse , the commentary is as follows

ब्रह्मण इति। ब्रह्मणो मायायाः।

Meaning: Of that Brahman indicates Brahman's Maya.

What is the Maya as per him, Maya is Lakshmi he quotes the Padmapurana as follows in his Gita Bhashya 14:26, following is what he quotes

“बद्धा वापि तु मुक्ता वा न रमावत्प्रिया हरेः इति पाद्रे”

Meaning: No one bound or liberated is dear to Hari like Lakshmi.

This means that even Madhwacharya who according to the Iskconites is from their own Sampradaya, does not agree with them on the interpretation of the Gita verse 14.27

We also quote the Antaryami Brahmana, from the Brihadaranyaka Upanishad

Verse 3.7.4-योऽप्सु तिष्ठन्नद्व्योऽन्तरः, यमापो न विदुः, यस्यापः शरीरम्, योऽपोऽन्तरो यमयति, एष त आत्माऽन्तर्याम्यमृतः ॥ ४ ॥

That who inhabits water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own Immortal Antarayamin Atman/Self.

Verse 3.7.5-योऽग्नौ तिष्ठन्ग्रेरन्तरः, यमग्निर्न वेद, यस्याग्निः शरीरम्, योऽग्निमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥ ५ ॥

5. That who inhabits fire but is within it, whom fire does not know, whose body is fire, and who controls fire from within, is the Internal Ruler, your own Antarayamin Atman/Self.

That is why Shri Krishna states the following

मूल श्लोकः

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।

अहमादिश्च मध्यं च भूतानामन्त एव च॥10.20॥

English Translation By Swami Gambirananda

10.20 O Gudakesha, I am the Self residing in the hearts of all beings, and I am the beginning and the middle as also the end of (all) beings.

Shri Krishna is stating from this view point of being the Self of all beings.

As a final blow, we quote the Padmapurana

श्रीभगवानुवाच
मायामयमिदं देवि वपुर्मे न तु तात्त्विकम्
सृष्टिस्थित्योपसंहारक्रियाजालोपबृंहितम् १६

Translation: O goddess, this my body is illusory and not real, and is augmented with the mass of the acts of creation, maintenance and withdrawal.

अतोऽन्यदात्मनोरूपं द्वैताद्वैतविवर्जितम्
भावाभावविनिर्मुक्तमाद्यंतरहितं प्रिये १७

Translation: O dear one, the nature of the soul is different from this. It is without duality and unity. It is free from existence and non-existence; and without beginning or end.

शुद्धसंवित्प्रभालाभं परमानन्दैकसुंदरम्
रूपमैश्वरमात्मैक्यगम्यं गीतासु कीर्तितम् १८

Translation: It is pure consciousness, has acquired lustre, is beautiful due to great joy, is the form of lord, can be known only through the oneness of the soul, and is told in the Gītā.

Reference: Padmapurana Book 6 (Uttara Khanda) Chapter 175 verses 16 to 18

This completely disables Iskcon's claim that Brahman is a sort of light from Shri Krishna's body, they have no basis to prove this.

PREVIOUS POST

Advaita Vedanta vs Achintya Bhedabheda

NEXT POST

Why the verse 16.8 cannot be used against Advaita Vedanta Part 1

8 THOUGHTS ON “WHY BRAHMAN BEING THE LIGHT OF KRISHNA IS UNTENABLE.”



विवेकः (Vivēkah)

december 17, 2021 at 4:02 pm

ओन्नमश्शिवाय। 🙏

The last verses that you have quoted from पद्मपुराणम् are present in the श्रीमद्भगवद्गीतामाहात्म्यम्। The 1st chapter's māhātmyam begins & then सुशर्मवृत्तान्तः begins. I remember most of the verses before the description of सुशर्मवृत्तान्तः।

Those verses clearly teaches advaitam. I have gone through them carefully.

श्रीभगवानुवाच
मायामयमिदं देवि वपुर्मे न तु तात्त्विकम्।
सृष्टिस्थित्योपसंहारक्रियाजालोपबृंहितम्॥

अतोऽन्यदात्मनोरूपन्द्वैताद्वैतविवर्जितम्।
भावाभावविनिर्मुक्तमाद्यन्तरहितम्प्रिये॥

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Deepak

january 14, 2022 at 4:09 pm

I've seen some Gaudiyas quote the following excerpt (which apparently is taken from Vishwanatha Chakravarti's purport on Gita 14.27)

“In this regard, Visnu Purana 6.7.76 provides the authority: subhasrayah sa cittasya sarvagasya tathatmanah. This statement is explained by Sridhara Svami. “He is the shelter (asrayah), or the pratistha, of the supreme brahman (sarvagasya atmanah). Thus it is stated by the Lord: I am the shelter of brahman (brahmano hi pratisthaham).”

Did Sridhara Swami really say something like this ?

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विवेकः (Vivēkaḥ)

january 14, 2022 at 12:04 pm

ओन्नमश्शिवाय। 🙏

सूर्यमकरसङ्क्रमणम्पर्वणः हार्दाः शुभाकाङ्क्षाः पाठकानां कृते। (The सूर्यः has already traversed so)

Coming to the point, mahodaya, where do these ISKCON guys get all these things without even reading things? Here's the वचनम् of श्रीधरस्वामिनः भाष्यम् :
॥14.27॥ तत्र हेतुमाह — ब्रह्मणो हीति। हि यस्माद्ब्रह्मणोऽहं प्रतिष्ठा प्रतिमा? “घनीभूतं ब्रह्मैवाहम्।”
<https://www.gitasupersite.iitk.ac.in/srimad?>

language=dv&field__chapter__value=14&field__nsutra__value=27&scsri=1&choose=1

श्रीधरस्वामी आचार्यः is so clear in his गीताभाष्यम् regarding the above verse, he says घनीभूतं ब्रह्मैवाहम्।

Now let's see what does आचार्यः says in विष्णुपुराणभाष्यम् :

Here's the corresponding भाष्यम् part for (6.7.76)

सर्वगस्यात्मनः परब्रह्मणोऽप्याश्रयः प्रतिष्ठा, तदुक्तं भगवता -> ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च। शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य चेति ॥ त्रिभावभावनातीतः असंसारित्वात्। ७५॥

अवदिवतानिन्दया भगवन्मूर्तिधारणामेव दृढीकरोति “अन्ये चे” ति द्वाभ्याम्। ७६॥

I have also quoted his गीताभाष्यम् to mention what he had meant in that verse. आचार्यः has meant rightly that सर्वगस्यात्मनः परब्रह्मणोऽप्याश्रयः this is true that सर्वगस्यात्मनः परब्रह्मणः “अपि” आश्रयः for the BOTH! That is the perfect place of refuge for both. He didn't say that he is the आश्रयः of supreme brahma. Even the verse from विष्णुपुराणम् is very clear. He further says त्रिभावभावनातीतः that which beyond the 3 भावभावनः असंसारित्वात्।

In भाष्यम्, It isn't mentioned as आत्मानः परब्रह्मणि आश्रयः, then this would have mean what they say, but where it's clearly mentioned as सर्वगस्यात्मनः परब्रह्मणः “अपि” आश्रयः Here it's OF equivalent both सर्वगस्यात्मनः परब्रह्मणः are in षष्ठीविभक्तिः। They are seriously funny guys! The problem is that they are funny because they are non devotees of भगवान् श्रीकृष्णः! They claim & show off that they are devotees, but not so.

Next to that, even in the नारदपुराणम् there's a discussion between खाण्डिक्यः & केशिध्वजः similarly.

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Publisher

january 14, 2022 at 12:49 pm

please find the verse below

शुभाश्रयस्य चित्तस्य सर्वगस्याचलात्मनः

त्रिभावभावनातीतो मुक्तये योगिनो नृप ७६ please note that शुभाश्रयस्य चित्तस्य are in the possessive case, so here चित्तस्य of that mind, शुभाश्रयस्य filled with auspiciousness, the सर्वगस्याचलात्मनः all pervading unmoving Atma is beyond the 3 Bhavas, indicated by त्रिभावभावनातीतो, “that gives mukti to Yogis oh King” is

indicated by these 3 Samskrutam words मुक्तये योगिनो नृप . See you must understand that this chapter is a dialogue between Khandigya and Keshidwaja. Keshidwaja is instructing Khandigya on how to realise Hari. So he is telling him ways to purify the mind. Before that Keshidwaja very clearly indicates to Khandigya that the formless part of Hari is superior and the form part of Hari is inferior. So if this is already established how can Vishwanatha Chakravarti provide this as authority is beyond my understanding.

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Publisher

january 14, 2022 at 6:44 pm

These are the verses

प्रकृतिः सा मम परा व्यक्ताव्यक्ता सनातनी ।
यां प्रविश्य भवन्तीह मुक्ता योगविदुत्तमाः ॥ 2.114.१० ॥
सा सांख्यानं गतिः पार्थ योगिनां च तपस्विनाम्

That is supposed to be the Prakriti which of the nature of Vyakta and Avyakta.
I

“तत् पदं परमं ब्रह्म सर्वं विभजते जगत् ॥ ११ ॥”

That Prakruti is called Brahma which differentiates this world.

“मामेव तद् घनं तेजो ज्ञातुमर्हसि भारत ।”

Know that thick light to be mine oh Bharata

So this particular Prakruti differentiates everything how can it be Nirguna Brahman makes no sense.

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Deepak

january 14, 2022 at 9:00 pm

Ok. There's also a verse quoted from Harivamsha in Vishvanatha Thakura's commentary

<https://www.bhagavad-gita.us/bhagavad-gita-14-27/>

“The Lord speaks to Arjuna in relation to bringing back the children of the brahmana in Hari Vamsa, Visnu Parva 114:

tat param paramam brahma sarvam vibhajate jagat mamaiva tad ghanam tejo jnatum arhasi bharata

That supreme brahman illuminates the whole universe. You should know that the condensed light belongs to me.”

Does Harivamsa have such a verse?

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Publisher

january 14, 2022 at 5:33 pm

Please provide a reference for this, also this does not prove that the light comes out of Krishna. Would need to look at the verses before and after.

★ Like

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Publisher

january 15, 2022 at 4:52 am

The verse is तत् पदं परमं ब्रह्म सर्वं विभजते जगत् । So that Parabrahman goes ahead and differentiates this world, now Nirguna Brahman is ultimate reality how can that differentiate this world ? Also Sridhara Swami gives the following

॥14.27॥ तत्र हेतुमाह – ब्रह्मणो हीति । हि यस्माद्ब्रह्मणोऽहं प्रतिष्ठा प्रतिमा? घनीभूतं ब्रह्मैवाहम् । यथा घनीभूतः प्रकाश एव सूर्यमण्डलं तद्वदेवेत्यर्थः ।

Translation: I will provide you the reason – of that Brahman alone. Since I am the Pratishta, Pratima or form of Brahman, I am the solidified Brahman. Just as the collected light is the sun same way over here.

So here Sridhara Swami is treating Sri Krishna as a solidified form of Brahman. Here Sridhara Swami interprets the word Pratishta to mean Pratima or form. There is only one verse which serves the purpose of Iskcon, the one from Padma Purana, but then the problem is that, that will make Padma Purana self

contradictory in nature. They also quote Gautamiya Tantra, but we do not know what that book is actually meant for, and if it is only an authority for Vaishnava Sampradayas or all Sampradayas. Even the light which they talk about from Harivamsa does not seem to be Nirguna Brahman, since Nirguna Brahman does not differentiate the world.

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ANSWERING ISKCON

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Why only Krishna is not Supreme Part 1

september 20, 2017 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

Many Iskconites claim that Krishna is the only ultimate Supreme God and the concept that all other deities are mere demigods. They claim that the Shastras say so, where do they get this claim from. Primarily from Bhagavat Gita, Bhagavatam and Brahma Samhita. As of now in this post I will primarily concentrate on the Bhagavat Gita and the Bhagavatam. Take their strongest arguments and refute them proving that their claims are not valid. We will also look at how they even use Adi Shankara to prove their case, so let us look at Bhagavat Gita, the strongest argument any Iskconite can give from the

Bhagavat Gita are the verses 7:7 , and 14:27 . There may be many other verses but in my opinion these are the strongest support they have to support that only Krishna is Supreme. Rest whatever they quote from Vibhuti Yoga really doesn't count. Reason being that Saguna Brahman also includes everything . Now let us examine the verses

Chapter 7 , 7th verse

mattah parataram nanyat
kincid asti dhananjaya
mayi sarvam idam protam
sutre mani-gana iva

SYNONYMS

mattah—beyond Myself; parataram—superior; na—not; anyat—anything else; kincit—something; asti—there is; dhananjaya—O conquerer of wealth; mayi—in Me; sarvam—all that be; idam—which we see; protam—strung; sutre—on a thread; mani-gana—pearls; iva—likened.

I have taken the verse from Prabhupada's Bhagavat Gita as it is.

I will summarise what he has said , then I will look at the Shankara Bhashya , see what Shankara says about this and how his approach is actually .

Prabhupada gives 1 quote from Brahma Samhita and 2 quotes from Shwetashwatara Upanishad , so Brahma Samhita is as follows ,

“Brahma-samhita: isvarah paramah krsnah sac-cid-ananda-vigraha; that is, the Supreme Absolute Truth Personality of Godhead is Lord Krsna, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge”

These are his words , then he quotes further 2 more verses

“Svetasvatara Upanisad: tato yad uttarataram tad arupam anamayam ya etad vidur amrtas te bhavanti athetare duhkham evapi yanti. “In the material world Brahma, the primeval living entity within the universe, is understood to be the supreme amongst the demigods, human beings and lower animals. But beyond Brahma there is the Transcendence who has no material form and is free from all material contaminations. Anyone who can know Him also becomes transcendental, but those who do not know Him suffer the miseries of the material world.”

Then he quotes one more verse from the same Upanishad to prove that , Brahman is Saguna only .

“vedaham etam purusam mahantam aditya-varnam tamasah parastat
tam eva vidvan amrta iha bhavati nanyah pantha vidyate ayanaya
yasmat param naparam asti kincid yasmannaniyo na jyayo ‘sti kincit

“I know that Supreme Personality of Godhead who is transcendental to all material conceptions of darkness. Only he who knows Him can transcend the bonds of birth and death. There is no way for liberation other than this knowledge of that Supreme Person”

Hence in this way Prabhupada establishes that Supreme Brahman is Saguna only and not Nirguna .

Now before even looking at what Prabhupada says let us see what Adi Shankara has to say about this .

There is naught else higher than I, O

Dhananjaya: in Me all this is woven as clusters of gems on a string.

There is no other cause besides Me, the Supreme Lord I alone am the cause of the universe. Wherefore all beings as well as the whole of this universe are woven in Me, as a cloth in the warp, clusters of beads on a string.

That is all, notice that Shankara doesn't get jumpy about Brahman being Saguna or Nirguna he simply writes what the verse is all about.

I will now provide my counter analysis , I will not take the verse from Brahma Samhita now since not even other Vaishnava Sampradayas consider it to be authoritative. Now the verse which he quotes is talking about Nirguna Brahman only the verse Prabhupada quotes is in Chapter 3 verse 10, since in the same chapter , verse 11 says the following

Sarvaannashiro greevaha Sarva Bhuta guhaashayaha sarvavyaapti sa
Bhagawanstasmaat sarvagataha Shivaha

Meaning the Lord who is using all the necks and heads who is present in all beings who is all pervasive and blissful , such a Lord is present. Hence this shows Nirguna Brahman only , so Arupam doesn't mean Transcendental form but means formless only , now the verse Prabhupada takes again is Chapter 3 verse 8

vedaham etam purusam mahantam aditya-varnam tamasah parastat
tam eva vidvan amrta iha bhavati nanyah pantha vidyate ayanaya
yasmat param naparam asti kincid yasmannaniyo na jyayo ‘sti kincit

Vedaham – I know , etam -him , Purusham- The immanent Mahaantam-Great ,
Adityavarnam- like a Sun , Tamasaha Parastaat- Beyond darkness .

tam eva- him only ,vidvan- knowing ,

amrta iha bhavanti- You become immortal here only , nanyah pantha vidyate ayanaaya-
There is no other path or way.

“yasmāt param naparam asti kincid yasmān nityo na jayate ‘sti kincit”

That which is the highest, that from which nothing else exists separately. No one greater than it exists. Hence we have shown clearly that what is established through the Upanishadic verses is Nirguna Brahman only, this makes Prabhupada’s claim without any meaning. Hence we can easily interpret the verse Mattah Parataram naasti as nothing higher or separate exists from me, this means Shri Krishna refers to his immanent Nirguna aspect not Saguna Aspect.

PREVIOUS POST

Relation between Brahman and self.

NEXT POST

Who is supreme?

2 THOUGHTS ON “WHY ONLY KRISHNA IS NOT SUPREME PART 1”

Pingback: [Krishna the source of Brahman ? – Answering ISKCON](#)



Ajay

august 7, 2023 at 1:06 pm



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ANSWERING ISKCON

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Why only Krishna is not Supreme Part 2

september 21, 2017 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

In the last post I have shown clearly that the claim of Prabhupada that Brahman is Saguna on the basis of the verse 7:7 of Bhagavat Gita is flawed , his primary quote was 2 verses from the Shwetashwatara Upanishad , I took 3 verses from the same Upanishad and proved it to be other wise. Now we take the strongest claim of the Vaishnavites I call this the strongest claim since this is the basis for them to talk about Brahma Jyoti emanating from Krishna's body and so on, that verse is 14:27, as usual I will 1st take the commentary of Prabhupada on this summarise it and then refute it one by one. Then I

will look at some more Bhagavat Gita verses primarily to show that the translations of the Acharyas are mistranslations and so on. With this we will establish that even Bhagavat Gita really does not support the claims of Iskcon. Then we will move on to the strongest claims they have in Bhagavatam show that to be something else. Then show how even Brahma Samhita claim is absolutely invalid. Now let us look at the verse ,

“brahmano hi pratisthaham

amrtasyavyayasya ca

sasvatasya ca dharmasya

sukhasyaikantikasya ca

SYNONYMS

brahmanah—of the impersonal brahmajyoti; hi—certainly; pratistha—the rest; aham—I am; amrtasya—of the imperishable; avyayasya—immortal; ca—also; sasvatasya—of eternal; ca—and; dharmasya—of the constitutional position; sukhasya—happiness; aikantikasya—ultimate; ca—also.

TRANSLATION

And I am the basis of the impersonal Brahman, which is the constitutional position of ultimate happiness, and which is immortal, imperishable and eternal.”

I will take a part of Prabhupada’s commentary to show how he understands it ,

“The constitution of Brahman is immortality, imperishability, eternity, and happiness. Brahman is the beginning of transcendental realization. Paramatma, the Supersoul, is the middle, the second stage in transcendental realization, and the Supreme Personality of Godhead is the ultimate realization of the Absolute Truth. Therefore, both Paramatma and the impersonal Brahman are within the Supreme Person”

I will prove this to be otherwise , and that this is nothing more than Prabhupada’s wishful thinking . Let me look at what the blog Mahapashupataastra says about this.

Following is what he says

“This is yet another most controversial verse. In all the Vaishnava translations this verse is incorrectly translated and interpreted.

By seeing the phrase, “brahmano hi pratisthaham”, Vaishnavites claim that Krishna is the foundation (Pratistha) of Brahman, hence he is higher than Brahman of Vedas hence Krishna is their Supreme Personality of Godhead. Therefore all other gods are his servants. This interpretation of that phrase is incorrect.

Actually here the speaker of Gita declares Himself as the ground of that imperishable Brahman indicating that the Brahman is not different from Him, and that He is not different from Brahman. “brahmanah” is genitive case, singular, of “Brahman” (Genitive case is the grammatical case that marks a noun as modifying another noun. It often marks a noun as being the possessor of another noun). One can read that verse

as “brahmanah prathishtha aham” or “aham prathishtha brahmanah”. Both would be grammatically correct. If we only treat “aham” as the subject, then the second meaning is lost. If we treat only “Brahman” as the subject, then the first meaning is lost. So Adi Sankaracharya treats both as subject alternately by equating them so that the unity of “attribute-less Brahman” and “attribute-full Lord (Eswara)” comes out clearly. Brahman (Atman) is established in the self (Jiva) firmly as like as self (Jiva) is established in the inner self (Brahman). Since self and the inner self are not different, one may use either of them as subject. It’s like a pipe; whichever end you use to see through, the object that is visible through it would be same. ”

Unfortunately I do not agree with him on this so much of grammatical gymnastics is not needed to disprove the case of the Vaishnavas .

Following is what Adi Shankara says

“For in me, in the Pratyagatman, in the true Inner Self abides Brahman, the Supreme Self (Paramatman) who is immortal and immutable; who is the Eternal Dharma, i.e who is attainable by the Dharma of Jnana Yoga or wisdom-devotion ; who is the unfailing Bliss, the Supreme Bliss, the Bliss Immortal. Because I,- the Pratyagatman, the Immortal Self,-am the abode of the Supreme Self, therefore by Right Knowledge .one sees that the Pratyagatman is the very Supreme Self. It is this truth which has been declared in the preceding verse in the words ” he is fitted for becoming Brahman (referring to the 23rd verse)”

He also says the following

“By ‘ Brahman,’ is here meant the Conditioned Brahman, who alone can be spoken of by any such word as ‘ Brahman.’ the Unconditioned and the Unutterable, I am the abode of the Conditioned Brahman, who is Immortal and indestructible. I am also the abode of the Eternal Dharma of Wisdom Devotion, and the abode of the unfailing Bliss born of that devotion.”

This way we establish that even the strongest claims they make in the Bhagavat Gita actually holds no water . In the next post we will also look at some of the minor claims. These are not that strong but they are very popular claims by Iskconites which we will refute very easily. This will break the illusion that Bhagavat Gita supports their Siddhanta .

PREVIOUS POST

Relation between Brahman and self.

NEXT POST

Why only Krishna is not Supreme Part 3

ONE THOUGHT ON “WHY ONLY KRISHNA IS NOT SUPREME PART 2”

Pingback: [Krishna the source of Brahman ? – Answering ISKCON](#)

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Why only Krishna is not Supreme Part 3

september 23, 2017 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

In this post I will discuss the interpretation of the 27th verse in the 14th chapter of the Bhagavat Gita , the Shankara Bhashya says the following ” “For in me, in the Pratyagatman, in the true Inner Self abides Brahman, the Supreme Self (Paramatman) who is immortal and immutable; who is the Eternal Dharma, i.e who is attainable by the Dharma of Jnana Yoga or wisdom-devotion ; who is the unfailing Bliss, the Supreme Bliss, the Bliss Immortal. Because I,-the Pratyagatman, the Immortal Self,-am the abode

of the Supreme Self, therefore by Right Knowledge one sees that the Pratyagatman is the very Supreme Self. It is this truth which has been declared in the preceding verse in the words 'he is fitted for becoming Brahman (referring to the 23rd verse)'

The 1st part "For in me, in the Pratyagatman inner self" remember in the 13th Chapter Krishna says he is knower of the body, meaning he is the knower of the body, vital energies and the mental constitution. Actually all of us are that inner self of Sakshi. So when Krishna is saying "I" or "me" he mostly refers to himself as this inner self. All of us are this inner self only. In short the inner self is the observer of the 3 states of waking, dream and dreamless deep sleep. This is the basis of Nirguna Brahman, now why do we say so, there are 2 types of knowledge in the study of Vedanta, Paroksha Jnanam (indirect knowledge) and Aparoksha Jnaanam (direct knowledge), now in Paroksha Jnaanam you say that the Brahman is so and so, it is formless, without qualities, undivided, non-dual and so on. But all of this is Paroksha Jnaanam, since Brahman is an object here, to know that "I am the non dual, formless Brahman who is omnipresent", is Aparoksha Jnaanam. Hence "I" over here is the Pratishta or basis for knowing the Brahman directly. Hence "I" is the abode of Brahman, "I" over here refers to the Sakshi or observer of the 3 states as described above. Hence Amratsaya Avyayasya cha meaning that which is immortal and immutable for that "I" is the basis. Shashvatasya Dharmasya – On the basis of eternal Dharma which is Jnana Yoga of knowledge of Advaita Vedanta. Sukhasya aikaantikasya cha -Supreme bliss or unending bliss is attained through this alone. Hence we easily establish that the verse in no way contributes to proving that Krishna is primarily Saguna. Now we will take up the second interpretation given by Adi Shankara and explain it further. Following is the quote

"By 'Brahman,' is here meant the Conditioned Brahman, who alone can be spoken of by any such word as 'Brahman.' the Unconditioned and the Unutterable, I am the abode of the Conditioned Brahman, who is Immortal and indestructible. I am also the abode of the Eternal Dharma of Wisdom Devotion, and the abode of the unfailing Bliss born of that devotion."

Now what is meant by conditioned Brahman, it means Saguna Brahman, the Brahman is recognised through Gunas or qualities, the Kalyana or Auspicious Gunas described by Ramanujacharya, Shankara clarifies that the Brahman spoken of here is not Nirguna Brahman but Saguna Brahman, now Saguna Brahman is both with form and formless, one may ask how Saguna Brahman is formless. Brahman plus Maya is Ishwara or Saguna Brahman. Now we need to understand what 'Maya' is actually. For the creation to take place we need 3 conditions, time, space and substance. The basis for space is Satwa, the basis for time is Rajas, the basis for substance is Tamas. How this is so, I will explain much later. Now this Satwa, Rajas and Tamas is what we are calling Gunas, these Gunas rise from some thing called Prakriti, this Prakriti is nothing but the seed of these Gunas. Ishwara is the one who controls Prakriti, since Prakriti is in his control he can

take any form. Another name for Prakriti is Maya, now this Prakriti is the body of Ishwara, since he is associated with Prakriti we call him Saguna Brahman. Since Ishwara can take any form, even the forms of Ishwara we call as Saguna Brahman. In this way I am completely negating Iskcon's concept of Brahman, Paramatma and Bhagavan. Now I would need to explain this concept much later and what they actually quote to justify this. For now the explanation given by me should suffice. Now this Ishwara is immortal and indestructible, why do we say so, since Ishwara is beyond Prakriti as explained by me above. Now Brahman is the one beyond Ishwara, since Ishwara not associated with Prakriti is Brahman, such a Brahman is called Nirguna Brahman, which is what is referred to here as "Unconditioned Brahman". Ultimately, even Prakriti has no independent existence and does not satisfy the category of Satyam (that which doesn't undergo change), hence what exists is Brahman alone. This is called Paramartha Satta or ultimate reality, the world which we live in is called Vyavaharika Satta, all Advaitins accept Ishwara as Vyavahaarika Satta the reality in which we transact. Now next one, "I am also the abode of the Eternal Dharma of Wisdom Devotion", I am of the opinion that Devotion here as told by Shankara is not the Devotion we understand it to be. Bhakti is the word. Bhakti comes from the root "Bhaj", this doesn't necessarily mean worship as people understand it to be. In Hindi we have the word "Vibhaajan", meaning dividing, hence "Bhajan" would mean the opposing meaning undividing, so Krishna here is the abode of the Dharma which helps one see the undivided Brahman. He is also the abode of the bliss born of it, when a Jnaani sees the whole world as undivided Brahman. Not as the divided Brahman which is appearing in the form of Krishna, Rama, Shiva, Ganesh and so on. This in short is about the verse and Adi Shankara's explanation. With this I establish that the strongest claim made by Iskcon on the basis of Bhagavat Gita stands refuted.

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Why only Krishna is not Supreme Part 4

september 23, 2017 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

Now in the last post I have taken the strongest claim and explained the Shankara Bhashya, which I had quoted. Now I will take the verse 7:23 of the Bhagavat Gita, show how Prabhupada explains it and then I will give it an alternate explanation, following is the verse

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ 23॥

antavat tu phalam teṣhām tad bhavatyalpa-medhasām
devān deva-yajo yānti mad-bhaktā yānti mām api

anta-vat—perishable; **tu**—but; **phalam**—fruit; **teṣhām**—by them; **tat**—that; **bhavati**—
is; **alpa-medhasām**—people of small understanding; **devān**—to the celestial gods; **deva-**
yajah—the worshipers of the celestial gods; **yānti**—go; **mat**—my; **bhaktāḥ**—
devotees; **yānti**—go; **mām**—to me; **api**—whereas

Translation below

But the fruit gained by these people of small understanding is perishable. Those who worship the celestial gods go to the celestial abodes, while my devotees come to me. Following is the entire commentary by Prabhupada

“Some commentators on the Gita say that one who worships a demigod can reach the Supreme Lord, but here it is clearly stated that the worshipers of demigods go to the different planetary systems where various demigods are situated, just as a worshiper of the sun achieves the sun or a worshiper of the demigod of the moon achieves the moon. Similarly, if anyone wants to worship a demigod like Indra, he can attain that particular god’s planet. It is not that everyone, regardless of whatever demigod is worshiped, will reach the Supreme Personality of Godhead. That is denied here, for it is clearly stated that the worshipers of demigods go to different planets in the material world, but the devotee of the Supreme Lord goes directly to the supreme planet of the Personality of Godhead.

Here the point may be raised that if the demigods are different parts of the body of the Supreme Lord, then the same end should be achieved by worshiping them. However, worshipers of the demigods are less intelligent because they don’t know to what part of the body food must be supplied. Some of them are so foolish that they claim that there are many parts and many ways to supply food. This isn’t very sanguine. Can anyone supply food to the body through the ears or eyes? They do not know that these demigods are different parts of the universal body of the Supreme Lord, and in their ignorance they believe that each and every demigod is a separate God and a competitor of the Supreme Lord.

Not only are demigods parts of the Supreme Lord, but ordinary living entities are also. In the Srimad-Bhagavatam it is stated that the brahmanas are the head of the Supreme Lord, the ksatriyas are the arms, etc., and that all serve different functions. Regardless of the situation, if one knows that both the demigods and himself are part and parcel of

the Supreme Lord, his knowledge is perfect. But if he does not understand this, he achieves different planets where the demigods reside. This is not the same destination the devotee reaches.

The results achieved by the demigods' benedictions are perishable because within this material world the planets, the demigods and their worshipers are all perishable. Therefore it is clearly stated in this verse that all results achieved by worshipping demigods are perishable, and therefore such worship is performed by the less intelligent living entity. Because the pure devotee engaged in Krsna consciousness in devotional service of the Supreme Lord achieves eternal blissful existence that is full of knowledge, his achievements and those of the common worshiper of the demigods are different. The Supreme Lord is unlimited; His favor is unlimited; His mercy is unlimited. Therefore the mercy of the Supreme Lord upon His pure devotees is unlimited."

In short, what Prabhupada strictly claims is that all the demigods although a part of Krishna, you don't reach Krishna by worshipping the Demigods, Krishna is like the stomach and when one feeds the stomach the whole body gets nourishment. So worshipping Krishna alone seems to be the primary duty of a person and that worshipping Durga, Shiva, Ganesh and other deities is equivalent to worshipping demigods. Hence worship of only Krishna gives you liberation. This is in essence his argument. I have already established the strongest claim of Iskcon to be a flawed one, hence establishing this minor claim would not be a problem. As I pointed out earlier when Krishna says "I" or "me" he is always referring himself as the Nirguna Brahman, we have already established that Krishna is the source of Saguna Brahman, we have discussed what Saguna Brahman or Ishwara is all about. Hence I don't need to keep repeating this again and again. Now in the Upanishads you have Karma Anga Upasana, Devata Upasana and Saguna Brahma Upasana. Karma Anga Upasana literally means that you do the Karma to attain results, better than this is Devata Upasana, in this the Upasaka or worshipper gets the loka or world of that Devata so for example some one worships Surya, he attains the loka of Surya and gets certain Vibhutis or powers as well. Then there is Saguna Brahma Upasana, where Brahman is approached with qualities, there is nothing in the Ten Upanishads which even remotely indicates that either Krishna or Vishnu are only Saguna Brahman. When such a person does Upasana of Saguna Brahman, he actually attains Hiranyagarbha loka, but even that is not considered Mukti. Since even over there he will need to do the listening of the Shastra. Now over here, Krishna is not even talking about Saguna Brahman Upasana. Let us 1st define who the Bhakta here is, we already defined Bhakti as something undividing or we can say connecting. So Bhakta here is he who is connecting with Krishna. Now only Nirguna Brahman is infinite, reason being that it is Non-dual, all pervasive, it has no loka and no form. Now in this case even Iskcon and all of its followers are merely doing Devata Upasana, so as per this verse they would definitely go to the Goloka they imagine it to be but they are still Devata Upasakas. The reason I say this is that, even the form of

Krishna is limited, no matter what people may argue from the Iskcon side, Krishna is obviously all the time doing some Rasa dance in Goloka, so you arrive in Goloka at a particular time post death if you follow the process recommended. Hence it is quite obvious that time does exist in Goloka. Hence the Alpa Medhasa or people of small understanding are the Iskconites themselves, not only them, the Vaishnavites and others are people of small understanding or intelligence. They have merely taken a limited frame and thought of that as the ultimate, this is the height of ridiculousness, hence Krishna is calling them people of small intelligence. When the Bhakta of Krishna or the person who connected to Krishna which is Nirguna Brahman in this case, he is connecting to the infinite and hence what ever he gets is infinite which cannot even be described or imagined. Alternatively let us assume that Krishna is referring himself as Ishwara, now we have already stated that Ishwara is actually formless but has the power to assume any form. So when one does Upasana of the Devata, if such a person has the understanding that beyond this form lies the ultimate reality but since I am unable to grasp the ultimate reality I have taken this form for convenience. Then worship of that form would cleanse his mind over time and finally that person would be fit to hear the Upanishads. If however the person thinks that only that form which he worships is the ultimate then such a person is a fool as per the Bhagavat Gita. So for example is some one worships Shiva but at the same time understands that ultimate reality is something different and inconceivable but just uses the form of Shiva to connect to the ultimate reality then such a type of worship is fine. In such a case we identify such a form with Ishwara, we accept that Ishwara actually has no form but for our convenience we use this form for worship then such a worship will eventually lead to liberation. Hence this verse is complete opposite of what Prabhupada actually proposes. So Krishna is merely taken as a form of Ishwara, same case with Shiva, Ganesh, Shakti and so on. So as long as the devotee connects the form of worship with Ishwara, meaning when he worships Ganesh he says Ganesh is Brahma, Vishnu, Shivatmakam. He is connecting the form of Ganesh with Ishwara who is actually formless. But he does not get into unnecessary talk of this Devata is great or that Devata is great, he does not say Shiva is greater than Vishnu or that Vishnu is greater than Shiva. In this case he is disconnecting both the forms with Ishwara. He becomes an Alpa Medhasa or a person of small intelligence. In this case, we should call the Iskcon followers Alpa Medhass only. This is the actually meaning of the verse, not what Prabhupada imagines it to be.

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Why only Krishna is not Supreme Part 5

september 26, 2017 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

In the last post I took a popular verse of Bhagavat Gita and gave an alternative interpretation . Now I will take up the verse 18:55, where they take up this verse with pride and state that Krishna declares that only a Bhakta or a Devotee may understand him as he is. I will however not take up either Prabhupada's commentary or Shankara's commentary as there is always a possibility of referring to other verses. Then I will need to go through those verses and then provide an alternative explanation. So I will just take up the verse give it's plain meaning so the verse is as follows

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 55॥

bhaktyā mām abhijānāti yāvān yaśh chāsmi tattvataḥ
tato mām tattvato jñātvā viśhate tad-anantaram

The plain translation is as follows

Only by loving devotion to me does one come to know who I am in truth. Then, having come to know me, my devotee enters into full consciousness of me.

Now one must understand that Samskritam is a language where you actually can bring multiple meanings to a word depending upon the context. Now the verse is “Bhaktya mam Abhijaanati “, “Bhaktya” means through Bhakti, I have already explained that Bhakti is derived from “Bhaj” which means undivided . So this means he who knows Krishna in an undivided way , now let me actually explain the verse again ,

bhaktyā – in an undivided way , mām- me , Abhijanati- knows , yāvān – To what extent , yaśh chāsmi – who I am ,tattvataḥ- in reality. tato mām tattvato jñātvā – post that knowing me as I am, viśhate tad-anantaram- enters into the undivided whole.

So the translation of the verse would be as follows ,

Knowing me in an undivided way , the person see who I am what is my expanse and recognises me as I am. Post that he actually enters into the undivided whole.

I have actually interpreted “Antaram” to be divide, hence when some one actually sees Krishna in an undivided way meaning not merely as a Gopi Vallabha or the Son of Devaki and Vasudeva, but as the conscious principle. Such a person actually attains the Non dual undivided Brahman. This is the actual meaning of the verse. Not what Iskconites imagine it to be. So these are minor verses, with this we take up one more verse in this

case I will simply quote the Mahapashupatastra blog. The verse is 11:15 below is the quote

“During that narration Arjuna said:

“pasyami devam stava deva dehe |
sarvams tatha bhuta-visesa-sanghan |
brahmanam isam kamalasana-stham |
rsims ca sarvan uragams ca divyan |” (BG. 11:15)

This is Incorrectly (and purposely) translated by the Vaishnava websites as :

“Arjuna said: My dear Lord Krishna, I see assembled in Your body all the demigods and various other living entities. I see Brahma sitting on the lotus flower, as well as Lord Shiva and all the sages and divine serpents.”

However this translation is NOT authentic.

The phrase in 11.15 is “brahmanam isham kamalasana-stham”. Because the word “isham” appears between “brahmanam” and “kamala-asana-stham” it is a designation of Brahma who sits on the lotus, and hence the CORRECT translation should be – “Brahma who is the lord, is found seated on his lotus seat”. It very strongly proves that the sandwiched “Isham” is the quality of lordship and not a proper name. Therefore it refers to Brahma and states, “Lord Brahma is seated on a lotus” “.

With this I conclude the refutation of the claim of Iskcon on Bhagavat Gita. Iskcon is only good for Bhakti , but they are not recommended when it comes to Bhagavat Gita, hence I would say please choose wisely on who actually tells the Bhagavat Gita. Shankara himself says that Bhagavat Gita is very difficult to understand and there were hundreds of commentaries on the Gita during his time. So I have simply referred Shankara Bhashyam and reinterpreted the verses in Shankara’s thought. I have also explained before the concept of Ishwara and so on. This should answer most of the claims which Iskcon makes on Bhagavat Gita.

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Why the verse 16.8 cannot be used against Advaita Vedanta Part 1

december 21, 2021 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

It is quite interesting that Iskconites have upped their game, Mayavaad is Asuric or demonic as per them, they quote Bhagavat Gita 16.8 . Also I find the author's attacks very interesting

“But no matter what, the Advaitins to every objection like a broken tape recorder have a common argument to save the drowning boat i.e. the argument of wrong translation.”

Not quite, we say the translation is wrong only here not elsewhere, even if the translation for Asatyam in 16.8 be taken as unreal, we would still say it does not apply to Advaita at all.

“Anyone with even basic understanding of Sanskrit will know that this argument is absolutely without any basis. “

I love the way the author puts across this. I have deliberately quoted this to simply highlight a particular point. But I love the way he is quite tenacious here.

Let us quote him further

“Mayavaadis provide absolutely no justification for that, they simply rediect to alternative interpretations. But giving alternative interpretation doesn't negate the translation at all, or even giving alternative translation. Hence what can be asserted without evidence, can also be dismissed without evidence.”

One must appreciate the tenacity and passion of the author. Now the author quotes the Shankara Bhashyam as follows along with Swami Gambhirananda's translation of it.

Following is what he quotes

“असत्यं यथा वयम् अनृतप्रायाः तथा इदं जगत् सर्वम् असत्यम्

“Te, they, the domoniacal persons; ahuh, say; that the jagat, world; is asatyam, unreal-as we ourselves are prone to falsehood, so is this whole world unreal.”

He also quotes the Brahma Vaivarta Puranam which is quoted by Madhwacharya which ofcourse is inconsequential.

But I really like the way this author creates his own strawman argument in the article and answers it himself. Like applying it to Jains and Buddhists. But what is more interesting is that the author has already thought out the Advaitin response,

“Nowadays few Advaitins hold the opinion that Advaita Vedanta doesn't say the world is non existent or false, but simply temporary, hence Mithya. However it doesn't matter at all. Even if we grant the objection, we can easily argue that Krishna is targeting Advaitins in BG 16.8, “

The author again recommends that someone read his article on it. So in short he wants to make completely sure that no Advaitin even answer this. In fact he does not want any Advaitin to even answer this ?

Question is why ?

See having tenacity and calling names is not enough, if you have made an attack with such tenacity you must be ready for a defense as well as a counter attack. I would myself be interested in knowing if anyone would like to counter the articles I have written. That is what makes it fun and interesting otherwise what is the point ?

Now let me take 3 points of his

1. We are arguing that the translation is wrong since we have no escape.
2. Anyone with basic understanding of Samskrutam will understand that our defense has no basis
3. We give no justification we simply redirect it to alternative interpretations.

Now the problem here is that, he is actually insulting Visishtadvaitins over here not Advaitins alone. Also all of these will apply to Sri Ramanujacharya himself, so all of this tenacity will hold on Sri Ramanujacharya, you may ask why ? Since this is the way Sri Ramanujacharya comments on 16.8

असत्यं जगत् एतत् सत्यशब्दनिर्दिष्टब्रह्मकार्यतया ब्रह्मात्मकम् इति न आहुः।

English Translation of Ramanuja's Sanskrit Commentary By Swami Adidevananda

16.8 They maintain that the universe is 'without truth,' viz., they do not accept that this universe, which is the effect of Brahman denoted by the term Satya, has Brahman for its Self.

Now wait a minute here, why the hell is Sri Ramanujacharya interpreting Asatyam as not simply something unreal ? Does he not know basic Samskrutam ? Is he failing to give justification and simply redirecting to alternative interpretations ? Or is Sri Ramanujacharya arguing wrong translation to save his drowning boat like a broken tape recorder ?

Now I think readers will understand why I quoted the author's words ? Now if we go ahead and re-attack the translations of Bhagavat Gita as it is, the author will give the same response to save his drowning boat, that this is as per Sampradaya. So same things can be applied back to the author and followers of Iskcon, whatever they assert without any evidence can be dismissed without evidence. They cannot justify their translations, but we will not divert the topic here, it is not fun to simply keep pointing out the opponent's weaknesses. But it is simply to show a taste of their own medicine

that I have highlighted this point. Now there are a lot of things that can also be said using the Bhagavad Gita alone on Iskconite behaviour but we will not go into that as well. Anyways I have not answered this completely in this post but will answer it in another post for now this post was directed at the tenacity of the author, minus all of this tenacity and ad hominem attacks by the author using Bhagavat Gita as an excuse, there is no intellectual substance in the article itself.

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Why Brahman being the light of Krishna is untenable.

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Why the verse 16.8 cannot be used against Advaita Vedanta Part 2

ONE THOUGHT ON “WHY THE VERSE 16.8 CANNOT BE USED AGAINST ADVAITA VEDANTA PART 1”

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Why the verse 16.8 cannot be used against Advaita Vedanta Part 2

december 21, 2021 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

I have answered mainly the tenacity of the author in the last part and also, why even if Advaitins interpret Asatyam as not literally unreal it is not a wrong approach. Now there is one more point that ought to be highlighted here, the author has quoted the following from Shankara Bhashyam as well as Swami Gambhirananda's translation of it

“असत्यं यथा वयम् अनृतप्रायाः तथा इदं जगत् सर्वम् असत्यम्

“Te, they, the domoniactal persons; ahuh, say; that the jagat, world; is asatyam, unreal-as we ourselves are prone to falsehood, so is this whole world unreal.”

Additionally he uses the following screenshot,

16.8 They say that the world is unreal, it has no basis, it is without a God. It is born of mutual union brought about by passion! What other (cause can there be)?

English Translation of Sri Sankaracharya's Sanskrit Commentary - Swami Gambhirananda

16.8 Te, they, the domoniactal persons; ahuh, say; that the jagat, world; is asatyam, unreal-as we ourselves are prone to falsehood, so is this whole world unreal; apratistham, it has no basis, it does

But this screen shot of quote does not do justification, you may ask why ? Since this is what the Shankara Bhashyam and Swami Gambhirananda's translation state

“एव प्राणिनां कारणम् इति लोकायतिकदृष्टिः इयम्॥

Certainly, the passion of living beings is the cause of the world. This is the view of the materialists.”

Here लोकायतिक means Charvaka. So does any Charvaka see the world as unreal ? In fact for the Charvaka this world is real, even Shankara knows this so Asatyam means the following as per Shankara also

असत्यम् - यस्य परमसत्येन सहा कोपि सम्बन्धं न वर्तते न भवति ।

I have simply explained this in Samskrutam, it means that which is in no way related to the ultimate reality that is Asatyam. So for the Charvaka the world has no ultimate basis for it, it stands on it's own it is अपरस्परसम्भूतं - mutual cause and effect between elements. Hence अनीश्वरम्, without a Lord or God. This particular verse is not directed towards even the sophisticated Atheists, but mainly towards crass gross materialism. It is not even directed towards Jainism or Buddhism since both Siddhantas insist on strict austerity. So where is the question of including them as well ? Charvaka was a sort of crass and gross materialism present in those days, we do not have that kind of materialism present today in a major way, in fact many Atheists believe in helping

others. Buddhists also insists on helping and developing character, so how can these verses apply to them ? Therefore to insists that Buddhists and Jains are critiqued here has no meaning. So what is being critiqued is crass and gross materialism which though present even today in minority is not the contention of the majority of materialists. The argument of Iskconites is that this has to be applied to Advaitins, since their main target is Advaitins and Advaita Vedanta alone.

If however Iskconites insist that calling the world Mithya is Asuric knowledge then they face a major problem here , since Bhagavatam calls this world dream like

ŚB 10.14.22

तस्मादिदं जगदशेषमसत्स्वरूपं
स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम् ।
त्वय्येव नित्यसुखबोधतनावनन्ते
मायात उद्यदपि यत् सदिवावभाति ॥ २२ ॥

TRANSLATION

Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge.

One can refer the translation from Iskcon's own website

<https://vedabase.io/en/library/sb/10/14/22/>

Also we find the following

ŚB 11.7.7

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥ ७ ॥

TRANSLATION

My dear Uddhava, the material universe that you perceive through your mind, speech, eyes, ears and other senses is an illusory creation that one imagines to be real due to the influence of māyā. In fact, you should know that all of the objects of the material senses are temporary.

This translation also you can find in Iskcon's own website

<https://vedabase.io/en/library/sb/11/7/7/>

We will look at another verse

ŚB 11.11.2

शोकमोहौ सुखं दुःखं देहापत्तिश्च मायया ।
स्वप्नो यथात्मनः ख्यातिः संसृतिर्न तु वास्तवी ॥ २ ॥

TRANSLATION

Just as a dream is merely a creation of one's intelligence but has no actual substance, similarly, material lamentation, illusion, happiness, distress and the acceptance of the material body under the influence of māyā are all creations of My illusory energy. In other words, material existence has no essential reality.

This can also be found in their own website

<https://vedabase.io/en/library/sb/11/11/2/>

We will take one more verse and conclude this part

SB 10.87.37

na yad idam agra asa na bhavisyad ato nidhanad anu mitam antara tvayi vibhati
mrsaika-raseata upamiyate dravina-jati-vikalpa-pathair vitatha-mano-vilasam rtam
ity avayanty abudhah

Translation: Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformation of various material substances

into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

This can also be found in their own link

Srimad Bhagavatam Canto 10, Chapter 87, Text 37



Srimad Bhagavatam Class

I will answer this further in another part.

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Why the verse 16.8 cannot be used against Advaita Vedanta Part 3

december 21, 2021 by publisher, posted in arguments against iskcon, bhagavat gita related arguments

In answering this we have already removed the objection of why the word Asatyam can take a different meaning other than unreal, we have also shown that Asatyam meant by Adi Shankaracharya in his Bhashya does not mean unreal since it refers to Charvakas, and the verse cannot be applied to Jains or Buddhists or the sophisticated materialists of today. Now let us look at the verse itself

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥16.8॥

Translation: They proclaim, This is not true (not related to any absolute reality), without foundation, this world has no Lord or God, it is caused mutually (mutual cause and effect of elements), what reason is there other than desire (in this case sexual passion)

Now let us take this verse असत्यम् now if we take it a unreal, and this is what is being ascribed to the world, then the job is done more qualifiers like अप्रतिष्ठम् – without basis, अनीश्वरम् – without a Lord or God, अपरस्परसंभूतम् – mutually caused and so on are not required here. Why do we require them ? Suppose a person says “the world is unreal”, the next question that will be asked is this, “on what basis you say this”. It will not be “what about God?”. No person who thinks logically will get such a question in his head, only if someone were to say “there is no ultimate cause to this world” then we would ask questions like “what about God ?” Then we will get answers like “there is no God”, then we can ask “how this world came about ?” We will get answers like “relatively caused”, so logical and reasonable conclusion is that this verse is used for gross materialism. Nothing more, it cannot be applied for Advaita since Shri Krishna makes it very clear that Advaita belongs to the Daivi Sampada. Following is what is said in the 1st verse of the 16th chapter

मूल श्लोकः

श्री भगवानुवाच

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥16.1॥

Translation: Fearlessness is the fruition of Satwa, to be established in the Yoga of knowledge or wisdom, it also consists of Charity, self control, sacrifice, self study, austerity and straight forwardness.

Shankara comments as follows

ज्ञानयोगव्यवस्थितिः ज्ञानं शास्त्रतः आचार्यतश्च आत्मादिपदार्थानाम् अवगमः

Meaning: Being established in the Yoga of knowledge meaning having the knowledge and understanding of Atman and the other substances through Shastra and Acharya.

Now how do I say this, what is my basis, Bhagavat Gita is my basis. Let us look at the 13th chapter verse 3

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥13.3॥

Meaning: That knowledge which tells about Kshetra (known) and Kshetrajna (knower) that alone is knowledge.

This completely disproves Iskcon's claim that Bhakti is the way or knowledge is another name for Bhakti, no basis for this

We find further proof in the Bhagavad Gita itself

मूल श्लोकः

यदा भूतपृथग्भावमेकस्थमनुपश्यति।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा॥13.31॥

English Translation By Swami Gambirananda

13.31 When one realizes that the state of diversity of living things is rooted in the One, and that their manifestation is also from That, then one becomes identified with Brahman.

Hence this alone is knowledge as per Shri Krishna not only that Shri Krishna calls Advaita alone as Satwika Jnanam

मूल श्लोकः

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥18.20॥

English Translation By Swami Gambirananda

18.20 Know that knowledge to be originating from sattva through which one sees a single, undecaying, undivided Entity in all the diversified things.

Proving Advaita alone to be Saatwik knowledge. As a final note, let us take for granted that Asatyam in the verse 16.8 means unreal, even then this will not in the least affect Advaita, why ? Since Adi Shankara in his commentary on the Chandogya Upanishad says the following

न असत्त्वं कस्यचित्कचिदिति ब्रूमः

Chandogya Bhashya 6.2.3

Meaning: We never tell unreality for anything anywhere.

प्रध्वंसाच्चोर्ध्वम् असत्त्वं ब्रुवते तार्किकाः, न तथा अस्माभिः कदाचित्कचिदपि सतोऽन्यदभिधानमभिधेयं वा वस्तु परिकल्प्यते ।

Chandogya Bhashya 6.2.3

Meaning: The logicians talk about prior non existence posterior non existence and so on, it is not like that by us, at any time anywhere we never talk of anything non different from existence either in means of knowing or known no substance different from existence is there.

So even if Asatyam is told, that will not apply to Advaita since Advaita states there is no non existence. Ofcourse Iskconites cannot understand Advaita, Shankara explains further

यथा वा पिण्डघटादि मृदोऽन्यबुद्ध्या पिण्डघटादिशब्देनाभिधीयते लोके । रज्जुविवेकदर्शिनां तु सर्पाभिधानबुद्धी निवर्तते, यथा च मृद्विवेकदर्शिनां घटादिशब्दबुद्धी, तद्वत् सद्विवेकदर्शिनामन्यविकारशब्दबुद्धी निवर्तते

Chandogya Bhashya 6.2.3

Translation: Just as a lump and pot when seen as different from clay are called lump and pot, just once a person recognises the rope, the idea of snake vanishes for him, just as recognising the clay the whole idea of pot etc vanishes similarly knowing existence all notions and words of change goes away.

Also Shankara says the following

सदेव सदिति अस्तितामात्रं वस्तु सूक्ष्मं निर्विशेषं सर्वगतमेकं निरञ्जनं निरवयवं विज्ञानम् , यदवगम्यते सर्ववेदान्तेभ्यः

Chandogya Bhashya 6.2.1

Meaning: Sat alone, Sat means mere existence is Sat, it is subtle without any qualities, all pervading, one, stainless, without parts, awareness which is understood so in all Upanishads.

As a final note I would like to answer the author on the following sentence

““Mithya is Achintya, & Avidya is Achintya, it is beyond logic”. Just a lame escape. I”

So this can be said the same of Achintya Bhedabheda, it is beyond logic is also a lame excuse, also Mithya is not Achintya, Mithya simply means it has no independent existence, just like how the pot has no existence apart from the clay, in fact pot is merely a mould of the clay, even when the pot is broken the clay remains, similarly all of this is an appearance of that subtle mere existence as per Advaita Vedanta. Iskconites cannot at any point proper represent Advaita and refute it they have to some how caricature it. Iskconites use a stupid and moronic logic that form has to cause form, so the pot which is form will cause another pot which is also form ? This is how ridiculous their whole argument is to begin with. This completely answers why 16.8 cannot be used against Advaita Vedanta

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ONE THOUGHT ON “WHY THE VERSE 16.8 CANNOT BE USED AGAINST ADVAITA VEDANTA PART 3”

ShivaG

july 20, 2023 at 8:17 am

Very thorough analysis and conclusion- In describing the order of manifestation (if called creation a creator is implied) when it becomes gross ‘appears or becomes manifest’ it starts from Ichchashakti and Jnaanshakti which are super subtle and reduces itself and becomes gross. About Pure Consciousness one cannot say anything except “IS” same as Sat- Iskconites are hung on form and personality and without any reasoning or logic to present resort to abusive language. “I AM” as Ramana Maharshi often said is the last word about ultimate Reality which we can EXPERIENCE. – Dhanyavad

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